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RELIGIOUS INSTRUCTION IN CATHOLIC SCHOOLS AND COLLEGES

No one will deny that the Church has greater need today than ever of young men and women well grounded in the knowledge and love of their religion. They meet with temptations from all sides, once they are removed from the sheltering influence of school environment, and their faith must be strong and vigorous if it grow not cold in the presence of all the chilling influences with which the world greets it. Nor is it sufficient to say that the religious "atmosphere" of a Catholic college will do more towards instilling and strengthening that faith in the young, than any amount of formal instruction. This atmosphere—so-called—is of great value and can do much in creating a reverential attitude towards matters religious. It will go a long way in instilling what we call the "Catholic sense." But "atmosphere" can never create *knowledge*, and it is knowledge, sound and thorough, that is needed now to meet the attacks of those outside the Church. Further, it is needed not merely to repell attacks, but also to give a reasonable explanation of the teachings and beliefs of our holy faith to sincere inquirers. But the only way knowledge can be acquired is by study, and the question I wish to put is: Are our Catholic high schools, academies and colleges doing all they should in this matter of religious instruction? They are devoting some time to it certainly, and perhaps that time is as much as we can now afford considering the demands of an already crowded curriculum. But in view of the time spent, do we get results? I believe those engaged in teaching this subject or those who come in contact with the product of our Catholic schools after leaving college, will admit that we do not.

If it be granted, then, that we do not get proportionate results

considering the amount of time devoted to the work, it must be true that students do not apply themselves with the same zeal and energy to these studies as they do to others. My own experience has convinced me that this is the case and it can be easily explained. The study of Christian Doctrine is not taken seriously because of the position that study holds in the curriculum. It is not put on a par with the other studies of the student's course and so he does not devote himself to it with the same intensity. He receives no credits for proficiency in the subject and this can not help but lower it in the mind of the ordinary student, who, after all, is more anxious about acquiring *credits* than he is about acquiring *knowledge*. Secondly, failure in application to the study of Christian Doctrine is not, as a rule, a cause for being placed on the delinquent list. Hence it does not bar one from certain privileges and the honor of representing a school in athletics or other forms of student activities.

These two mistakes in conducting our classes in religion can be very easily remedied. The latter by simply establishing the rule that failure in Christian Doctrine means privation of privileges and exclusion from representing the school on athletic teams; the former, by giving credits for work done. If one credit is given for a year's study of a cultural subject like history for a certain number of class periods of a definite length, then surely for the same number of periods of half that length, one-half credit should be given. This is seen as altogether reasonable when we consider that there is no subject more "cultural" than the study of religion. And in doing this we would simply be following in the wake of all sectarian colleges and some non-sectarian, which give Bible study and other branches of the study of religion a dignified place in the curriculum, along with credits for work done. Of course we should not be content to *follow* these colleges, least of all in this matter. Rather we should endeavor to surpass them. But at present in many respects we are very far behind.

One reason, perhaps, why some would hesitate before putting Christian Doctrine on a plane of equality in the curriculum with other subjects is because as studied it is usually narrow in its scope. It confines itself too exclusively to Moral. One would think the object of the course is to make casuists, skilled in hair-splitting distinctions of right and wrong, instead of well-informed

young men and women capable of explaining and defending their religion. And this, too, is one reason why the classes are not more interesting. But all this could be changed by giving proportionate time to such branches as Apologetics, Church History, and Bible Study. This latter especially demands more attention than it is receiving. It is notorious how absolutely ignorant our Catholic young people are of the makeup of the Bible, not to mention its contents. It is all very well for us to answer glibly when approached by Protestants and non-Catholics in general, that the Church shows her love for the Bible by having preserved it through the ages; and that she wants us to read it is evidenced by the fact that she gives indulgences for the same. Since this is true, why do we not read it often and become familiar with it? The shelves of Catholic book stores are crowded with low-priced editions that put it within the reach of all. We do not read it simply because we have not been brought up to it. We have not been *taught* to read it. And the burden of imparting this instruction falls upon the school. Coppens' "Choice Morsels of the Bread of Life" (readings from the Old Testament), would be an admirable little book for that subject, while the New Testament could be read entire. Apart from the religious instruction thus inculcated, the Bible as literature is a subject that the graduates of our Catholic colleges seldom or never have brought to their attention. Steps should be taken to change all this.

Here is another departure which would help make the class in religion interesting as well as instructive. Of late the plan of introducing periodical literature into the classroom has been found to give most gratifying results. It not only arouses interest in "Current Events," but also makes History a living subject. It correlates the present with the past. Thus, the "Partition of Verdun," for a student of Medieval History who has been intelligently following the present war, is no longer a meaningless phrase vaguely connected with the names of the three grandsons of Charlemagne. Rather it is seen as the event which laid the foundations for the two modern world-powers, Germany and France, and at the same time set up the middle section, Lothair's (Ger. Lothringen; Fr. Lorraine), with neither unity of race nor a common language, as the future battleground of all Europe for more than ten centuries. Today we speak of this strip as the "western front." So too, our study of religion should be brought

up to date. There is no better way of doing this than to use as a supplementary text-book in the Christian Doctrine class, the little publication called the *Sunday Visitor*. It is instructive, timely and always interesting, and at 1 cent a copy is within the reach of all. The papers can be passed out after the class on Monday and the different students assigned topics to report on the day following. This will make the class not only enjoyable for all, but it will afford excellent practice in concentration and in "oral composition," at the same time laying up a most valuable fund of information about the doctrines and history of the Church. For example, in this year, the Four Hundredth Anniversary of Luther's revolt, which is going to be so universally celebrated on October 29, what could be more timely or instructive than the articles on the Reformation (so-called) in all its phases running now every Sunday in the *Visitor*?

So much for our Catholic students. What, now, about our non-Catholic? Are we doing anything for them? True, the parents of most would be opposed to anything like making instruction in the Catholic religion obligatory, but there are few surely who would not welcome some kind of training in the elements of Natural Religion, and the principles of Christianity. Whether or not a class should be organized for this purpose would depend entirely on the number and dispositions of the non-Catholic students at each institution, but it is hard to see how anyone could object to a course of Bible reading being insisted upon. And surely, at our larger schools, enough interest could be aroused among the non-Catholic students to attend a series of lectures given every Sunday evening, with discussions following, on the fundamentals of Christianity, Immortality of the Soul, Existence of God, Sin, the Incarnation, Redemption, etc. Then with this as a foundation, little difficulty would be experienced in starting an "inquiry class" among those who would be attracted to the Church. A religious census could be taken up, every non-Catholic approached, the advantages of the course explained to them, all the time having it clearly understood that attendance was entirely optional, but a credit could be gained by so doing. This would no doubt attract many, and interest once aroused, could be easily sustained. *Sunday Visitors* might be passed out after the meeting and this undoubtedly would be the means of dispelling many erroneous views about the Church and her teachings.

Of course all this work in instruction in religion should be supplemented by active efforts to promote the *religious life*. This latter is the end of all our work along this line; the other, only the means, though it is a means we should not neglect. To systematic instruction in religion then, there should be added in class and outside continued exhortations on frequenting the Sacraments. Perhaps this might best be brought about by organizing and fostering Sodalities, Holy Name Societies, or other organizations of a similar nature. But whatever the means, let our purpose be to see to it that the student life in our schools and colleges shall be, in the fullest sense of the word, a *Catholic life*. This can only happen when that life is nourished by the Divine Food. But once it is so nourished, along with an intelligent understanding of the truths of Holy Faith, then we may rest assured that the young people who are "subject" to us, are coming into a closer and closer relationship with their Divine Ideal. And this intimate relationship with Our Lord Himself, will be our guarantee that they, too, are advancing "in wisdom, and age, and grace with God and Men."

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THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

(Continued)

It was during the reigns of Pepin and Charlemagne that the "Scholae Cantorum" became more numerous and flourishing. They were created by royal decree, and had the royal sanction. In 774 Charlemagne had occasion to punish the Lombards for their usurpations, and while in Italy he met many teachers whom he induced to return with him. The sovereign Pontiff then reigning encouraged teachers of letters and of chant to follow him. On his return to France, Charlemagne stationed these teachers in the different parts of his empire, to found schools of letters and of chant. He made it a rule for all the churches of his empire to sing the chant of the Roman Church, and discouraged the use of the Gallican Chant, then so common. The Gregorian or Roman Chant alone was to be taught in the "Scholae Cantorum." We must distinguish between the music which was taught the choristers with their other studies from their very first entrance into the school, and the theory of music which formed part of the "Quadrivium." The one was called "Cantus," the other, "Musica." The teacher of the chant merely gave to the choristers the first note and the modulations that follow, until the choristers were able to repeat them without fault. The great length of time that it took the chant to gain a foothold in France is a proof that the notes were learnt not from written copies but from the voice of the teacher. Although twelve clerics were sent from Rome to Pepin, for the purpose of teaching the chant, Charlemagne found the chant so disfigured that he was obliged to bring others to France in 796. The notation being very crude in his time, they used certain signs to indicate the rise and fall of the voice, but which did not give the pitch of the notes, nor bring out the fine points of detail in the chant. There was nothing to indicate with certainty the value either in time or pitch of the musical intervals. It is evident, then, that to be able to read it, it was necessary to learn the traditional chant in the school and commit it to memory. In the tenth century Armulfus determined to com-

pose the office of St. Ebrulphus. It was necessary that two young monks had to learn the intonations by listening to the rendition by the author. When the chants multiplied, certain methods were invented to help the memory and to shorten the time necessary to learn a certain selection. Hucbald used a series of distinct signs, representing each particular sound, which he placed above the words. Sometimes he placed these signs between lines of different heights. Gerbert taught his pupils the generation of sounds upon the monocord. He taught them to pick chords upon the instrument at the necessary distances, to obtain the different tones of the gamut. Each syllable was surmounted by a letter which corresponded to a division of the monocord, and when a chorister was in doubt, he could easily have recourse to the monocord. In this way a chorister could learn to chant the office without mistake in three or four days, that which formerly took fifteen years to accomplish. Yet the chant did not attain its highest degree of perfection until the monk, Guido of Arezzo, placed the seven notes on four lines.

In the "Scholae Cantorum" the teacher of music was distinct from the teacher of chant, both in the episcopal schools as well as the monasteries. The domain of the former was music, metaphysically considered. He had to explain the relation of music with arithmetic, with the harmony of the stars, with the laws of acoustics. But the true musician had to learn the sounds, their intervals, their proportions, their consonances, their different kinds, their modes and their systems. This knowledge was held in as great esteem in the Middle Ages as among the ancients. The writers of that period class it as one of the four departments of knowledge, without the help of which one cannot arrive at the truth. St. Isidore said that it is as disgraceful to be ignorant of music as it is not to be able to read, for without it, no knowledge is perfect. Endowed with an imagination craving for revery, and the wonderful, the people of the Middle Ages applied themselves with eagerness to a study which opened up to them a vast mystical horizon. They surveyed the harmony which resulted from order of the world, the movement of the seasons, and that which presides over the parts of the soul with the body. They considered the learning of music and the chant as the

completion of the study of grammar and of rhetoric. From it the literateur could place in order his periods in a cadence, the orator could gauge the tone of his voice to the different parts of his discourse.

Under the head of chant was included the lyre, the lute and the organ. The organ was especially consecrated to the liturgic chant. Although Plain Chant was composed for the voice alone, and was sung without the accompaniment of any instrument, yet with the development of harmony we find it accompanied first by the monocord, or lyre, and later by the organ. We find this in the very early "*Scholae Cantorum*" of the first part of the Middle Ages. It became a great help in the spread of the chant, as many difficulties in rendering the chant properly were overcome by a judicious and well-appointed accompaniment on the organ. The organ then became one of the branches of study in the "*maitrise*," along with the chant, and the two have been considered almost inseparable since. But Plain Chant, as it was composed, did not presuppose the accompaniment of any instrument for it antedates harmony properly so-called.

It was then, during the reign of Charlemagne, that the "*Schola Cantorum*" became an established institution in Europe. His activity was most intelligent and comprehensive. Being himself educated along those lines, he made every effort to enforce the wishes of the Church in providing music suitable for her services. For this purpose he commanded the institution of song schools throughout his empire. He sent members of his own chapel to Rome, that they might learn at the fountain head the Church Chant. He requested the Pope to allow two of his chanters to come to France. Theodore and Benedict were sent, the former founding the school at Metz, the latter, the school at St. Gall. It is to these monks that we owe the manuscripts that have been such an aid in the restoration of the chant. Charlemagne ordered the bishops to establish "*Scholae Cantorum*" in places where they were needed, while he himself supported those at Metz, Paris, Soissons, Orleans, Tours, Lyons, and St. Gall. In these schools, by imperial command, were instructed the nobles and the common people, in grammar, music and arithmetic, and the young boys were taught the chant, especially how to sign the Psalms. These

commands of the Emperor were carefully carried out, especially with regard to music, as we see from the large and flourishing "Scholae Cantorum" of that time. It was during his reign that liturgical music flourished as it had never flourished before. We today derive all our knowledge of the chant from the schools of his time.

One of the principal schools of the empire, if not the principal one, was that of St. Gall, founded before the reign of Charlemagne, at the beginning of the eighth century. Othmar, the first abbot, is credited with having founded the "Schola Cantorum" of St. Gall with the influence of Pepin. It was from here that many of the other "Scholae Cantorum" were founded. In the famous schools of St. Gall, arts, letters, sciences and music were taught. It is from this renowned institution of learning that we have some of the most famous and authentic manuscripts of the chant extant. The early abbots undertook the copying of manuscripts at a very early date, and it is due to the monks of St. Gall, more than to any other cause, that we are able to have anything like an authentic reproduction of the chants of St. Gregory. This institution produced many celebrated scholars, among whom we have the three Notkers, Eckhard, and Hartker. Until the thirteenth century it maintained its place in the front rank of monastic establishments and schools. Charlemagne considered the school of St. Gall the greatest in his empire during his reign. Often he was personally present in the "Schola Cantorum," and assisted the professors in their teaching work. This showed his great love for the chant and his eagerness to have its knowledge spread among his people. From the thirteenth century, owing to various causes, the school of St. Gall began to decline. But other monasteries took up the work begun by St. Gall and preserved the priceless heritage of the chant for future generations.

We have seen that at first the "Maitrise" was a twofold institution, but that gradually it became a song school, or "Schola Cantorum" and that the teachers of grammar became the administrators. This title shows the universal character of their authority. The Cathedral, or Monastic Chapters, allowed them to take, or gave to them aids, with whom they shared according to their good pleasure the teaching of letters and of the

chant. By reason of that authority, they selected their aids with care from among the best clerics. The management of the finances committed to them, their authority over the instructors under them, showed the very important position they occupied. But soon a great change came over the management of the schools. The government of the "Maitrise" was greatly modified in time, and the power and prestige of the teacher of grammar was transferred to the teacher of music.

This preponderance of authority of the teacher of grammar, which meant only greater prominence in the "Maitrise" of the literary element over the musical element, was the cause of the growing prestige given to grammatical studies at that time. Little by little the "Maitrise" extended its program of studies, thus throwing open its doors to all classes. The great number of outsiders then admitted showed a disposition to take up the study of music rather than that of grammar or literature, and it is for this reason, more than any other, that the prestige of the teacher of grammar began to wane. Thus the literary character of the "Maitrise" gradually disappeared, and it took on more and more the character of a "Schola Cantorum." The teachers of literature and grammar found their pupils becoming less and less in numbers, and themselves no more the leaders of the "Maitrise." It was now in the hands of the teachers of music. Another reason for the loss of prestige of grammar and literature in the "Maitrise" was the fact that to have fresh, pliable voices, the teacher of music made a choice of the choristers when they were very young. On entering they were hardly able to read or to write. Thus the "Maitrise" became a school for very young boys, whose studies were of a primary nature, and the greater part of whose time was taken up in the practice and the study of the chant.

The musical studies of the "Maitrise" comprised the chant, musical composition, and some instruments, notably the organ. The teachers had to instruct not only in the chant, but also in the texts of the psalms and the Lessons of Matins. They obliged the choristers to recite from memory the whole psalter, and to learn the Lessons of Matins so that they could chant them in the twilight without the aid of artificial light. The

correct chanting of the office was their greatest care. Mistakes were punished very severely and the ear of the teacher was ever on the alert to detect the least flaw or error in the rendition of the Lessons. The instruction, therefore, was of a very refined character. The choristers were all trained in correct voice production in view of a good execution of the chant. They were accepted and retained only if God had given them a good singing voice. If they had the misfortune to lose it, or if they were unable to train it, they had to leave the "Maitrise." If their voice changed naturally, they were kept until it was definitely formed. During the time of change of voice they were made to study instrumental music and composition. But whatever their aptitude was, all were compelled to take part in the chant exercises. The chant classes were held in the evening, because that part of the day was free from other duties. The Chapter was very exact with the teachers on this point. The literary and musical studies, notwithstanding their importance, were not the supreme end of the "Maitrise." It formed some artists and scholars, but above all, it formed choristers for the chanting of the Office, capable of rendering the chant properly, and of taking part in the ceremonies according to their age. They were trained for the religious exercises of the Cathedral, in which they took a most prominent part. Not only were they required to take part in the Offices of the great feasts, Sundays and ordinary days, but also in the greater part of the minor offices and services. Divine services each day demanded their presence several times.

The life of the choristers, or "enfants," as they were called, in the different "Maitrises," was much the same. They rose at 4 o'clock in the morning in summer and a little later in winter, for Matins. They had their studies to prepare between the offices. After the mass they were instructed in the Martyrology, Latin and catechism. The evening was devoted to the study of Plain Chant and instrumental music. The choristers prepared themselves by constant repetitions of the motetts and masses that they were to sing. All had to be sung from memory, and, at first, all was learned from the execution by one of the teachers. The Lessons of Matins and the ceremonies of the following day were all learned to perfection the evening before. The teacher of music was, until a late century, responsible for

the instruction and for the discipline. He had to instruct in Christian Doctrine each day of the week, besides being master of the discipline of the house, and leading the choristers in the singing of the Divine Office. In his absence the teacher of grammar replaced him. All the teachers were compelled to live at the "Maitrise" and share the common life led by the choristers. They were never to allow the choristers alone, at study, in the choir, or at exercises of piety.

The "Schola Cantorum" at Rome, founded by Gregory the Great, ceased to exist at the time of the great Western schism, when the papal court moved to Avignon. But its ideals and its methods lived after it. As we have already learned, members of this "Song School" went out to other nations and founded the large and influential "Scholae Cantorum" of later centuries. Not only on the Continent did they spread a love for the study and practice of the Church Chant, but men were sent by Gregory himself with St. Augustine to England to found similar schools there. But of all the medieval "Song Schools," St. Gall produced not only the greatest number of real composers, but the most significant and lasting new musical forms. No greater service could have been performed by this celebrated school than the widespread diffusion of its musical ideals. As a result, choral music became universally practiced, and although the polyphonic or many-voiced music of the sixteenth century temporarily overshadowed and almost annihilated it, yet the forms of choral singing, originated by the "Schola Cantorum," survived and proved a means of stimulating the study of the new art of polyphony. Another great benefit of the "Schola Cantorum" to the modern world is the transmission of a wealth of ancient music to posterity before the invention of an adequate system of notation or of the art of printing. The manuscripts of the early centuries found today in libraries and monasteries are the wonder of the musical world. This rich legacy could not be lost. A movement started some fifty years ago was destined to restore the ancient chant to its pristine glory and purity. This movement has had considerable influence upon our modern music. It is to the Benedictines of Solesmes Abbey, under the Abbot Guéranger, that we owe a debt of deep gratitude in bringing to the attention of the musical world these ancient manuscripts,

studying and interpreting them, thus restoring to us the whole body of ancient ecclesiastical music. One name stands out most prominently in this work today, and that is the name of Dom. Mocquereau, the grand old man of Gregorian Chant, the humble religious of St. Benedict. To him more than to any one else can all true lovers of Plain Chant be forever thankful for having given to the world an intelligent interpretation of the sublime music of the Church, so that from being something that was abhorred and detested, it is now considered by all true musicians, and lovers of the beautiful, as a style of music whose sublimity, holiness and purity cannot be approached by the best compositions of the modern or ancient world. To the Benedictines of Solesmes and to Dom. Mocquereau, in particular, can be ascribed the restoration of that music that alone is worthy of the grand liturgical services of our Church, the music taught and practiced and fostered by the great "Schola Cantorum" of past ages.

(The End.)

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PESTALOZZI'S ANSCHAUUNG IN THEORY AND PRACTICE¹

INTERPRETATIONS OF ANSCHAUUNG

Etymologically the word "Anschauung" is derived from the verb "schauen," which expresses a subjective activity, however, not only as a seeing but as an absorption in the thing. The preposition "an" denotes that the looking (schauen) gives the thing objectivity.

To render the word Anschauung clear and definite, careful distinction must be made between Anschauung and the closely related terms: sensation (Empfindung), perception (Wahrnehmung) and imagination (Vorstellung).

Sensation as the primitive form of conscious life is the first and fundamental condition for every perception. Although aroused by, and dependent upon, external agencies, sensation is subjective in nature. The localization or projection of the sensation or a cluster of sensations to an external object constitutes a perception. But a single perception does not constitute an Anschauung. It is rather a synthesis of many sensations or perceptions. A perfect Anschauung consists, first, in the perception of the thing as a whole, then in the analysis of every detail of the thing, and lastly, in the combination of all these perceptions into a unity, namely, the object perceived. It includes comparison and judgment. Anschauung is also closely related to imagination, which is the process of calling up the mental image obtained through Anschauung.

From this separation of the terms it is evident that in considering Anschauung from a psychological standpoint it may be placed in the same category with sensation, perception and imagination.

Pedagogy, taking a broader view of Anschauung than psychology, speaks of an aesthetical, a moral and a religious Anschauung.²

Psychologically, Anschauung furnishes the material for clear

¹ By Sister Mary Rosalia Alt, A.B., of the Sisters of the Most Precious Blood, Maria Stein, Ohio. A Dissertation Submitted to the Catholic Sisters College of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree Master of Arts.

² Rein, *Encyklopädisches Handbuch der Pädagogik*, I, 202, Langensalza, 1907.

and definite ideas; pedagogically, it is the foundation of all knowledge.

Pestalozzi gave the word *Anschauung* a still wider significance, extending it to include also a mathematical and a social *Anschauung*. Furthermore, he applied it to our feelings (*innere Anschauung*). He would have it embrace all that is implied in learning by experience.³

The idea of *Anschauung* was not clear to Pestalozzi himself, but as it developed in his own mind he included more and more in the term. This accounts for his seeming inconsistency and justifies us in rendering the term seeing, sense-impression, observation, intuition, experience and sense-perception.

I shall endeavor to show that Pestalozzi meant *Anschauung* to be understood as embracing each of these.

Although nothing was further from Pestalozzi's intention than to limit *Anschauung* to a mere sentient activity, nevertheless, *Anschauung*, considered in itself as opposed to the art of *Anschauung*, meant for him "nothing but the presence of the external object before the senses which arouses a consciousness of the impression made by it"⁴—in other words, a mere seeing.

At Stanz, the place of his early experiments, Pestalozzi found *Anschauung* to be the essential principle on which to base his method, but at this time implied by the term no more than a seeing. In stating the results of his experiment with these children, he writes: "I saw in this combination of unschooled ignorance a power of seeing (*Anschauung*) and a consciousness of the known and seen."⁵

Again, in interpreting the word *Anschauung* in Pestalozzi's comparison of the freedom of the child in his enjoyment of nature with the restrictions of a school life which confine him to the *Anschauung* of inattractive, monotonous letters,⁶ we must regard such a superficial *Anschauung* as a sensation rather than a perception, hence a seeing.

³ Green, *Life and Work of Pestalozzi*, 131. Baltimore, 1912.

⁴ Letter X, Seyffarth, *Pestalozzi's sämtliche Werke*, IX, 121. Liegnitz, 1901. "Nichts anderes, als das bloss vor den Sinnen stehen der aussern Gegenstände und die bloss Regemachung des Bewusstseins ihres Eindrucks."

⁵ Letter I, Seyffarth, "How Gertrude Teaches Her Children," IX, 23. "Ich sah in dieser Mischung der unverschuldeten Unwissenheit eine Kraft der Anschauung und ein festes Bewusstsein des Anerkannten und Gesehenen."

⁶ Cf. Morf, *Zur Biographie Pestalozzi's*, II, 12. Winterthur, 1868.

In contrast to these interpretations Rein considers Anschauung as the power of seeing equivalent to the highest mental activity. In his "Handbuch der Pädagogik" we find, "Sensation is the lowest, perception a higher, and Anschauung the highest form of seeing."⁷

Sense-impression does not adequately translate Anschauung, although it seems that Pestalozzi in his early use of the term made it equivalent to sense-impression. Thus, in "How Gertrude Teaches Her Children" he emphasizes the importance of founding popular instruction on psychological grounds and laying true knowledge gained by sense-impression (Anschauung) at its foundation.⁸ Later, in Letter XIII, as well as in the "Swansong," he discriminates between Anschauung and sense-impression, using "sinnliche-Eindrücke"⁹ and "Anschauungs-eindrücke"¹⁰ for sense-impressions. In the expression taken from "How Gertrude Teaches Her Children," "the mechanism of nature's march from confused sense impressions to definite ideas," sense-impression is Green's translation for Anschauung.¹¹

The term sense-impression as an equivalent of Anschauung is defective in two ways, for, first, there may be an Anschauung beyond the range of the senses, and, second, there is in an Anschauung an active as well as a passive element, and this the word sense-impression does not convey. The active part is better brought out by the word observation which, rightly understood, comes near to Anschauung in a limited field of mind activity.

Some writers have adopted the word intuition, that is, a spontaneous action of human intelligence whereby the mind seizes a reality without effort. But intuition does not express the idea satisfactorily, for Anschauung does not mean the mere acceptance of an inner revelation, nor does intuition imply the presence of the object before the senses with the same strictness that Anschauung does as understood by Pestalozzi. The word "intuition" is used by Pestalozzi, but not as an equivalent for Anschauung. He says, in Letter I: "I lived

⁷ Rein, I, 199.

⁸ Cf. Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 23.

⁹ Seyffarth, *Ibid.*, 152.

¹⁰ Seyffarth, *Schwanengesang*, XII, 354.

¹¹ Green, 127.

solely upon my convictions that were the result of countless, though, for the most part forgotten intuitions."¹²

Sometimes, however, as in the Stanz Letter, *Anschauung* is taken by Pestalozzi as a synonym for experience. Thus it is evident that not only all that is required for gaining a sensory acquaintance with things, but even much of what is implied in the phrase "learning by experience" is covered by the word *Anschauung*.¹³ The principle, "life educates," on which Pestalozzi so frequently insists in the "Swansong," shows this dependence of knowledge on the range of personal experience. The child's circle of experience (*Anschauungskreis*) determines not only the starting point but the horizon of his thought.¹⁴

It is obvious from the preceding investigation that each of the given terms when limited to its exact meaning is included in the word *Anschauung*, yet none of them indicates its widest application. The English language has no exact equivalent for *Anschauung*. Sense-perception comes nearer to expressing the full meaning of *Anschauung* than any of the previously suggested terms, for Pestalozzi bases his *Anschauung* on the perception of form. He insists that the foundation of all knowledge consists in representing clearly to the senses, sensible objects, so that they can be apprehended easily. For it is certain, he continues, that there is nothing in the understanding which has not been previously in the senses. However, it is evident that the senses alone cannot furnish knowledge. Even the simplest perceptive act of mature life, according to Herbart, involves intellectual activity.¹⁵ This approaches Pestalozzi's idea of *Anschauung*.

Anschauung, even the most sensuous, is development from within, not mere receptivity. It is concerned not only with perceptions but with apperceptions, associations and reproductions. Thought and imagination are active to a greater or less extent. According to Pestalozzi, *Anschauung* is the highest form of sense-perception and stands at the threshold of the higher intellectual life. It furnishes the material for

¹² Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 28. "Ich lebte nur in Ueberzeugungen, welche Resultate unermesslicher, aber meistens vergessener Intuitionen waren."

¹³ Cf. Green, 131.

¹⁴ Cf. Seyffarth, XII, 391.

¹⁵ Cf. Eckoff, "Herbart's A B C of Sense-Perception," 142.

thought activity. The ideas grow out of the Anschauung. The whole range of ideas of an educated person rest on the broad basis of Anschauung.¹⁶

This is Pestalozzi's view of Anschauung, and the importance he attached to it justifies the statement that he gave a higher place to Anschauung than to sense-perception.

DEVELOPMENT OF ANSCHAUUNG

Anschauung undergoes development when the mind by its own activity improves the perception of the object until by prolonged, attentive vision the image produced by the Anschauung corresponds to the object in every detail.

That Pestalozzi considered Anschauung subject to change is evident from his writings, for in his "Idea of Elementary Education" he speaks of leading the child from the first awakening of consciousness, when the Anschauung is still vague, to a clear perception of the object.¹⁷ Again, in his "Weekly for Human Development," he gives directions for acquiring clear and definite Anschauung.¹⁸ Moreover, in "How Gertrude Teaches Her Children" the idea of a change from vague to definite Anschauung is brought out even more forcibly.¹⁹

From these statements it is evident that there must be a transition from a crude to a perfect Anschauung and that consequently the Anschauung is capable of development.

Crude Anschauung takes place on the presentation of the object to the open eye. The mind subject to the power of nature then perceives the object. Strictly speaking, only color is perceived; but color determines the boundary of the object, hence attention to form is the first step in the development of Anschauung. Anschauung without this attention is crude not because it represents the object incorrectly at the moment of vision but because it leaves only a wavering, dissolving image in the mind.²⁰ The resulting inability to identify the object or to distinguish it from another of a similar kind shows that the Anschauung is still imperfect.²¹

¹⁶ Cf. Rein, I, 202.

¹⁷ Seyffarth, X, 208.

¹⁸ Cf. Seyffarth, X, 146.

¹⁹ Cf. Letter VI, Seyffarth, IX, 78.

²⁰ Cf. Herbart, *Pädagogische Schriften*, II, 89.

²¹ Cf. Seyffarth, *Das ABC der mathematischen Anschauung*, X, 148.

But Pestalozzi argued that number, form and name are the starting points for the development of the *Anschauung*,²² hence in his opinion, as soon as the mind is aware of the primary qualities, namely, the unity and the form of the object, that is, when the mind perceives the object as a whole, the *Anschauung* becomes distinct. The name is an arbitrary symbol and serves to secure the idea and to bring it back into consciousness at any future time.²³

The next step is an analysis of the object in which the attention is directed toward the remaining sensory qualities. The analysis must proceed in a definite order and sequence from some one prominent characteristic of the object to the minor qualities. The more senses brought into play in the observation of the object and the more intense the interest, the more accurate will be the perception.²⁴ Such an *Anschauung* results in a clear representation of the object. The mental image now conforms to the object in every detail, consequently the *Anschauung* is mature.²⁵

Comparison and judgment, although active in the process, add nothing to the content of the *Anschauung*. They clarify and deepen, but cannot add to what has been learned through the senses.

Reproduction is also essential in the development of *Anschauung*, for without the ability to reproduce the image previously acquired by *Anschauung*, development would be impossible. Repeated reproductions, however, increase the clearness of the *Anschauung*.

Neither can the *Anschauung* be developed if each perception remains isolated in the mind, hence we find that Pestalozzi, included in the development of *Anschauung* the process of association, for in "How Gertrude Teaches Her Children" he speaks of putting together in imagination those images that resemble or are related to each other.²⁶

The final process in the development of *Anschauung* is that of apperception. To this Pestalozzi refers in "How Gertrude Teaches Her Children" when he says that the separate sense-perceptions must be brought into connection with the whole

²² Cf. Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.

²³ Cf. Letter VI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.

²⁴ Cf. Letter V, *ibid.*, 71.

²⁵ Cf. Herbart, *Pädagogische Schriften*, II, 90.

²⁶ Cf. Letter VI, Seyffarth, IX, 74.

cycle of our previous knowledge.²⁷ Each new Anschauung is brought into relation with, and assimilated by, the old, thereby increasing the content of the Anschauung. Apperception interprets and elaborates the new Anschauung in the light of that already in the mind, consequently apperception corrects, enriches, reinforces, and transforms the whole series of images to clear and definite Anschauung, which in turn forms the basis for clear and definite ideas.

Pestalozzi's idea of Anschauung as the basis of his elementary method is the final outcome of a process of development.

It was evident to Pestalozzi that the acquisition of one-sided letter knowledge, which was largely the practice of his time, could not be a natural means for developing the inner inherent powers of the child.²⁸ The word Anschauung suggested to him the subjective character which the development of those powers must take; or as Rein expresses it: "Und eben diese Verinnerlichung der Bildung bezeichnet ihm das Wort Anschauung."²⁹

Pestalozzi's statement: "The idea of Anschauung as the foundation for the development of the power of speech was essentially mine,"³⁰ places beyond doubt that the germinal idea of Anschauung which was to develop in his system was his own from the start. In his early pedagogical career Pestalozzi's attempt to bring the method of learning a foreign language into conformity with the natural method of learning the mother tongue confirmed him in his belief that all instruction must proceed from Anschauung.³¹

Despite the fact that Pestalozzi's experiment at Stanz was imperfect, it had a twofold significance. First, it made clear to him the fundamental principle that the impulse to development lies within.³² On this he says in "How Gertrude Teaches Her Children:" "Their tone was not that of learners,

²⁷ *Ibid.*, 75.

²⁸ Cf. Letter I, *Wie Gertrud ihre Kinder lehrt*, IX, 23.

²⁹ Rein, VI, 685.

³⁰ Seyffarth, *Schwanengesang*, XII, 338, "Die Idee der Anschauung lag durchaus wesentlich in mir als Fundament der Entfaltung der menschlichen Sprachkraft."

³¹ Cf. Seyffarth, *Schwanengesang*, XII, 338.

³² Cf. Rein, VI, 685.

it was the tone of unknown powers awakened from sleep."³³ In the second place, it convinced him that there is a power of Anschauung, and, furthermore, that there is a possibility of bringing this energy into activity by a systematically arranged art of Anschauung.³⁴

At first his principle found only a partial application as the basis for mathematics.³⁵ This over-emphasis in one field of work diverted attention from the possibility of applying Anschauung as the foundation for the entire elementary system of education. Although the results of his work at Stanz had convinced Pestalozzi that such a course was possible, unfavorable conditions at Burgdorf prevented, in the beginning, the adoption of his method of Anschauung to the extent he had intended.

Moreover, it was not clear to Pestalozzi himself at this period just what his method of Anschauung should comprise.³⁶ However, his ideas took more definite shape as he proceeded and observed closely the effect of his work on the development of the child's faculties. With this in view, he experimented daily, even at the expense of the children's welfare.³⁷

New light was thrown on the subject when a child suggested to Krüsi the examination of the object itself instead of the picture.³⁸ The matter was referred to Pestalozzi, who recognized the correctness of the idea. This incident brought him nearer to the real Anschauung of nature.³⁹ Next, simple descriptions followed the Anschauung. By substituting lines and angles for letters, he made another advance.⁴⁰ Each step contributed something toward clarifying the idea of Anschauung in the mind of Pestalozzi. The importance of his experiments lay not in these minor details, but in the fact that Pestalozzi was thereby getting a firmer hold on the underlying principles. He now saw how important it is for the child to take the attitude of an investigator and thus make his education the result of his

³³ Letter I, Seyffarth, IX, 22.

³⁴ Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 470.

³⁵ Cf. Seyffarth, *Schwanengesang*, XII, 338.

³⁶ Cf. Rein, VI, 685.

³⁷ Cf. Green, 256.

³⁸ Cf. Seyffarth, *Der naturalische Schulmeister*, IX, 356.

³⁹ *Ibid.*, 357.

⁴⁰ Cf. Rein, VI, 685.

own efforts.⁴¹ To this Pestalozzi refers in his oft-repeated phrase, "das Psychologisieren des Unterrichts."

Great stress was laid upon the sequence of the Anschauungen.⁴² To secure this end, Pestalozzi arranged the exercises so that each matured and perfected Anschauung in the mind of the child forms the basis for the next. Each new Anschauung is conditioned by, and its comprehension follows psychologically upon, the comprehension of the old Anschauung.⁴³ Upon this principle he insisted from the beginning, as is evident from his statement in "How Gertrude Teaches Her Children:" "This led me to realize the high degree of inner power to be obtained by perfecting the first beginnings."⁴⁴ Then his feelings and the immediate success of his efforts guided him; now he has found the underlying principle.

He emphasizes the point that his method of Anschauung in its application to mathematics and to every other subject in the curriculum places the Anschauung in the given subject as a link between the inner faculties of the child and each step in their development.⁴⁵ According to his own statement, this sequence of all Anschauungen, the action of one upon the other, thereby promoting the development of the powers, is the whole secret of his method. Herein lies the "mechanism" or "organism" of Pestalozzi's method.⁴⁶

Evidently at this time his elementary method, or his method of Anschauung, is still inadequate for a perfect education. In the "Denkschrift" of 1802 Pestalozzi admits that at this time he knows neither the name of his method nor what the extent of it is to be. He knows it only in fragments.⁴⁷ Whether or not he considered it complete when he wrote the "Gessner Letters" is not quite clear. Although he says in this connection that he had exhausted all means for development on the intellectual side, and believed the organism of his method of Anschauung complete, yet he points to the fact that its practical application

⁴¹ Cf. Rein, VI, 686.

⁴² Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.

⁴³ *Ibid.*

⁴⁴ Letter I, Seyffarth, IX, 22.

⁴⁵ Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.

⁴⁶ Cf. *Ibid.*

⁴⁷ Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 469.

soon convinced him that the action of the Anschauung on the faculties of the mind has a much wider scope than is demanded for intellectual development.⁴⁸

Sensuality checks, to a greater or less extent, the interaction ("das Ineinandergreifen")⁴⁹ of the powers. Consequently the means for intellectual development depend for their successful operation upon the integrity of the moral powers.⁵⁰

Conditions at Burgdorf brought this truth home to Pestalozzi. His own observation convinced him that the innocent child is able to grasp the Anschauung of number relations with an astonishing facility of which the corrupted child is utterly incapable.⁵¹

But why should the Anschauung of number relations presuppose unimpaired energies? Why this mutual harmony between the intellectual and moral powers? Here was a new problem, and Pestalozzi's solution of it extended the scope of his theory of Anschauung to the development of the moral powers. He was at length able to account for this close relationship in their development. From the fact that they are faculties of the same mind, he concluded that they are dependent upon the same means, viz.: the Anschauung for their development.⁵²

In his "Theory for Human Development" Pestalozzi sets forth this mutual relationship.⁵³ At the same time he brings the moral element into close touch with the religious. There he delineates in strong terms the wholesome effect of religion and morality upon the development of all the innate faculties.⁵⁴ Sensuality, on the other hand, with all its resulting evils, instead of quickening to activity, cripples the moral power in its development and exerts a similar influence upon the intellectual faculty.

Pestalozzi inferred that to secure the free operation of the moral and intellectual faculties a proper balance between them

⁴⁸ Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² *Ibid.*

⁵³ Cf. Seyffarth, IX, 380.

⁵⁴ *Ibid.*, 327.

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must be maintained. The stronghold of both is the power of imagination.⁵⁵ It was a question then of finding some means that would wholly absorb the imagination. Conscious of the effects of the *Anschauung* of number relations on the mind of the child, Pestalozzi found in it that powerful means.⁵⁶ In criticising his theory of *Anschauung* on this point, it must be borne in mind that he used mathematics only as a means to an end.

Number, form and language are considered by Pestalozzi the elements on which all knowledge rests.⁵⁷ The discovery of these elements was the decisive step towards the realization of a firm basis for his method of *Anschauung*.⁵⁸ For Pestalozzi, number, form and language "concern the very origin of knowing"⁵⁹ number and form having a synthetical, the word an analytical function.⁶⁰

Pestalozzi encountered considerable difficulty in the selection of these elements, and at first was unable to give a satisfactory reason for his choice. Finally he accounted for it on the ground that number and form are more fundamental than any other sensory data, because they are common to all objects; consequently these qualities must be primary. It is for this reason they strike us at the first moment and enable us to distinguish one object from another.⁶¹

No doubt the fact that Pestalozzi tried to solve the problem of teaching arithmetic, writing and reading by resolving them into their elements explains why he fixed his attention on number, form and language.⁶²

The fact that he does not express definitely the meaning he attaches to number and form is the source of difficulty in understanding his theory of *Anschauung*. He uses the same term number to express psychical and arithmetical unity,⁶³ or, rather, he gives both number and form a twofold signification, namely, the abstract idea of number and form as used in the act of

⁵⁵ Cf. Seyffarth, *Anschauungslehre der Zahlenerhältnisse*, IX, 584.

⁵⁶ Cf. Seyffarth, *Anschauungslehre der Massverhältnisse*, IX, 586.

⁵⁷ Cf. Letter VI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.

⁵⁸ Cf. Rein, VI, 687.

⁵⁹ Green, 125.

⁶⁰ Cf. Rein, 690.

⁶¹ Cf. Letter VI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 77.

⁶² Cf. Green, 165.

⁶³ Cf. *Ibid.*, 164.

Anschauung and the artificial representation of number and form as used in teaching⁶⁴

Rein overcomes the difficulty by supplying the appropriate terms. He distinguishes between "pure" Anschauung, which is invariable, and "empirical" Anschauung, which varies according to circumstances with the external stimuli. The one implies a purely psychical process; the other includes also the practical application.⁶⁵

It is evident that this was Pestalozzi's view, although he does not state it explicitly. In his "Wesen und Zweck der Methode" he treats of empirical Anschauung.⁶⁶ In "How Gertrude Teaches Her Children" the distinction between pure and empirical Anschauung is brought out clearly for the first time. Thereby his method is put on a firm basis.⁶⁷

In the latter he refers to this pure Anschauung when he says: "The primary generalizations of number and form must be early and familiarly brought to the child, not only as inherent characteristics of special things, but as abstract generalizations." The ideas of roundness and squareness as a unity, as a pure abstraction, must be impressed upon the mind of the child.⁶⁸ Then out of these ideas of roundness and squareness all spatial forms must be built up mentally,⁶⁹ just as words are built up out of the elementary sounds, symbolized by the letters of the alphabet.⁷⁰ Similarity in the processes probably suggested an ABC of Anschauung.⁷¹

In working out his theory of Anschauung, Pestalozzi insisted upon the fundamental truth that nature gives no lines.⁷² Every number, every line, every measurement is an intellectual process, even in the first stages of the development of Anschauung; in other words, the object has no spatial qualities until the mind gives them to it.⁷³ Neither is number in the object

⁶⁴ Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 97.

⁶⁵ Cf. Rein, IV, 687.

⁶⁶ Cf. Seyffarth, VIII, 469.

⁶⁷ Cf. Rein, VI, 687.

⁶⁸ Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 86.

⁶⁹ Cf. Rein, VI, 687. This process Rein accurately terms "hinschauende Gestaltung."

⁷⁰ *Ibid.*, 688.

⁷¹ Cf. Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 27.

⁷² Cf. Letter III, *Ibid.*, 61.

⁷³ Cf. Rein, VI, 687.

itself; it is an expression of the immediate function of thought, even in the Anschauung of the object.⁷⁴ Thus gradually Pestalozzi was brought nearer to an understanding of the inner connection between number and form. Since the mind comprehends number only in connection with form, his method, in harmony with the nature of the mind, must unite form and number relations. To secure this end he gave them the same basis, Anschauung.⁷⁵

Geometry, the science of spatial relations, was therewith recognized as an adequate means of developing methodically the elements of spatial Anschauung. However, Pestalozzi was not interested in pure form only in its application to geometry, but because the empirical forms of sensory objects can be comprehended methodically through pure form alone.⁷⁶

Pestalozzi refers to the empirical Anschauung when he says: "From the Anschauung of form arises the art of measuring. This, however, rests immediately on the art of Anschauung [empirical], which must be differentiated from the simple power of gaining knowledge as well as from simple Anschauung⁷⁷ [pure]." But the art of measuring presupposes an ABC of Anschauung. The latter he sought to supply. To this end he devised his ABC of Anschauung of or of measure-form, which he based on the square and the right angle.⁷⁸

Herbart took up Pestalozzi's original idea of an ABC of Anschauung and attempted to give it a more satisfactory basis by substituting the triangle for the square.⁷⁹ Willman, on the other hand, justifies Pestalozzi in his choice of the square and the right angle, since the extension of space points to these figures.⁸⁰ Rein is of the same opinion, and says the square is more fundamental and at the same time more natural than the triangle.⁸¹

So much importance was attached to this ABC of Ansch-

⁷⁴ *Ibid.*, 691.

⁷⁵ Cf. Morf, II, 148.

⁷⁶ Cf. Rein, VI, 688.

⁷⁷ Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 98.

⁷⁸ Cf. *Ibid.*, 100.

⁷⁹ Cf. Herbart, "ABC of Sense Perception." New York, 1896. VIII.

⁸⁰ Cf. Willman Otto, *Didaktik als Bildungslehre*, II, 285. Braunschweig, 1888.

⁸¹ Cf. Rein, VI, 690.

anung by Pestalozzi that he regarded the want of such a method of instruction about form a defect, not only in the structure of human knowledge, but *the* defect in the foundation of all knowledge.⁸² Evidently such an assumption seems to be an exaggeration, and Pestalozzi himself was not able to make good his claim. The great merit of his work does not lie in his discovery of an ABC of Anschauung, but rather in the fact that he thereby arrived at the origin of all knowing.⁸³

There can be no doubt that Pestalozzi did not confine his theory to a mere sensory Anschauung. On this point he speaks definitely at the beginning of Letter XI: "There is a higher course possible, a course of pure reason. . . . It is possible to separate Anschauung itself from the uncertainty of its origin in mere sensation and to make it the work of my reason." Pestalozzi says Anschauung is the *work*, not the instrument, of reason.⁸⁴

According to this view, his aim was not merely to aid the weakness of the child mind by means of Anschauung, an opinion which is often, though wrongly, held, but rather to bring Anschauung and judgment, sense-mechanism and the course of pure reason into harmony with each other.⁸⁵ Consequently, his method is not a collection of many isolated truths, but the expression of one, undivided truth.⁸⁶ This explains his reason for saying there is only one method of instruction, namely, that method which rests on the eternal laws of nature. He does not maintain that he has given a complete or a perfect exposition of this method, but that any method not in conformity with the natural means for developing the mind is essentially wrong.⁸⁷

"You yourself are the center of your Anschauung,"⁸⁸ is perhaps the most significant phrase in his theory, and the one brought out clearly in "How Gertrude Teaches Her Children." However, in the "Book for Mothers" he misconstrues the mean-

⁸² Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder Lehrt*, IX, 100.

⁸³ Cf. Rein, VI, 690.

⁸⁴ Letter XI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 134.

⁸⁵ Cf. *Ibid.*

⁸⁶ Cf. Rein, VI, 692.

⁸⁷ Cf. De Guimps, "Pestalozzi, *His Life and Work*," 234. New York, 1909.

⁸⁸ Cf. Letter VI, Seyffarth, IX, 75.

ing he originally put into it. Here he makes the child the object instead of the center of his Anschauung.⁸⁹ It is true that this was done at the suggestion of Krüsi. Nevertheless, it received Pestalozzi's approbation,⁹⁰ and he defended it strongly against those who called his attention to this misinterpretation. The position taken by Pestalozzi on this point is another proof of his inconsistency, and shows that his ideas were not clear.

The "Swansong," the last complete exposition of his theory of Anschauung, conforms in the main to his fundamental principles. However, he arranges the three stages in the process of intellectual development in an entirely different order from that given in "How Gertrude Teaches Her Children," namely, first, the Anschauung, then language, and, finally, number and form, as a means for developing the power of thought.⁹¹ As a result of this arrangement, number and form cease to be a means for developing the Anschauung, which consequently becomes merely sensuous, to the exclusion of pure Anschauung.⁹²

While it is true that the exposition of his theory in "How Gertrude Teaches Her Children" was far from perfect, yet the defect did not consist in the arrangement whereby the mathematical elements of number and form in the Anschauung were made the elements of Anschauung in mathematics. By this arrangement the means for developing thought were not put on a mere sensuous basis, but rather Anschauung itself was thereby raised to an intellectual plane. This is lost sight of when he uses number and form as a means for developing the power of thought distinct from the Anschauung. Anschauung itself is depreciated by placing it on a mere sensuous basis, although Pestalozzi still regarded it as a foundation of all knowledge.

The repetition of this error in the "Langenthaler Address" indicates beyond doubt that this radical change in his original principles must be placed in Pestalozzi's last years.

In making language the third of the elementary means,

⁸⁹ Cf. Rein, VI, 693.

⁹⁰ Cf. Seyffarth, *Der natürliche Schulmeister*, IX, 357.

⁹¹ Cf. Rein, VI, 708.

⁹² *Ibid.*

Pestalozzi recognized that it is an absolute condition of the development of human nature.⁹³

He considers language as the essential means of making the perceptions of *Anschauung* clear.⁹⁴ To this effect he says: "Without language the child cannot become distinctly conscious of his *Anschauungen*, and cannot be conducted to the recognition of even the first elements of number and form."⁹⁵

Considered as a pedagogical element, language, like number and form, is independent of the object, and its development is dependent upon and must keep pace with the development of the *Anschauung*.⁹⁶ Consequently the child must learn to speak in exactly the same way as he has learned to think. This is the secret of the wonderful harmony of Pestalozzi's method. According to his own statement, the theory of *Anschauung* is in general and essential harmony with nature. In his estimation the problem of finding a common origin of all methods of instruction is solved.⁹⁷

It might be well to note here that the theory of *Anschauung* was not original with Pestalozzi. He finds its prototype in our Lord's method of teaching, and does not hesitate to say: "No one has directed man's attention more to the *Anschauung* of nature and of himself than He [the Redeemer]."⁹⁸

Pestalozzi directs the attention to and emphasizes the fact that our Lord's method based on psychological principles for the intellectual, the physical and the moral development insures the perfection of man and the realization of the end for which he was created. The concrete element in our Lord's method becomes his ideal, and on it he bases his educational system.

An additional fact which, if neglected, might lead us to give Pestalozzi undue credit, is that this method of *Anschauung* as taught by our Lord has never been lost sight of by the Church. It finds its concrete application in her liturgy and in

⁹³ Cf. Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 233. New York, 1901.

⁹⁴ Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 95.

⁹⁵ Seyffarth, *Über die Idee der Elementarbildung*, X, 209.

⁹⁶ Cf. Seyffarth, *Schwanengesang*, XII, 317.

⁹⁷ Cf. Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 78.

⁹⁸ Seyffarth, *Zur christlichen Religionsphilosophie und Ethik*, III, 336. "Niemand hat mehr, als er, den Menschen zur *Anschauung* der Natur und zur Aufmerksamkeit auf sich selbst hingelenkt."

her ceremonies. Nevertheless, the value of his work must not be underestimated. He has been instrumental in reviving the method and making it applicable in the elementary school.

APPLICATION OF ANSCHAUUNG

The aim of Pestalozzi's theory of Anschauung is the development of man as a whole, with all his moral, physical and intellectual powers, which, in turn, meant developing all the faculties in conformity with nature; for this is Pestalozzi's idea of education. "That alone which takes possession of man as a whole (heart and mind and hand) is educative in the true sense of the word."⁹⁹

In Pestalozzi's opinion, the Anschauung of objects in the child's environment determines the positive character of his knowledge, of his vocational development, and even that of his conduct. Subject to the power of nature, the child reacts to this stimulus. Considering Anschauung from the viewpoint of the child's reaction, the intellectual reaction may be designated as Umgang, the physical as Arbeit, and the moral as Liebe. This Pestalozzi states definitely in "How Gertrude Teaches Her Children," as follows: "Umgang, Arbeit und Liebe sind überhaupt die von der Natur selbst gegebenen Weckungsmittel der Gesamtheit der Kräfte unsers Geistes, unsers Herzens und unsers Körpers; es ist aber unmöglich, dass diese Gesamtheit unserer Kräfte allgemein und harmonisch geweckt werde, wenn diese Mittel nicht neben und mit einander und in Gleichgewicht unter einander auf die Bildung des Menschen einwirken."¹⁰⁰

On this subject Pestalozzi says that the development of the three powers produces in man an inner balance and an inner harmony in all his thoughts, in his actions and feelings. By harmony he meant the subordination of the intellectual and physical abilities to the higher demands of faith and love which proceed from religion and morality.¹⁰¹ The first characteristic of Pestalozzi's theory is, therefore, the development of all the human powers.

⁹⁹ Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 165. New York, 1901.

¹⁰⁰ Seyffarth, *Ansichten und Erfahrungen*, IX, 234.

¹⁰¹ Regener, *Skizzen zur Geschichte der Pädagogik*, 224. Langensalza, 1904.

The starting point of thought, in Pestalozzi's estimation, is *Anschauung*, the direct impression produced by the world on our internal and external senses.¹⁰² He therefore considers *Anschauung* the psychological foundation for intellectual development.

Instruction can put nothing absolutely new into the mind; it can only develop those capacities latent in the soul; it can only assist nature in the development of those faculties according to eternal, unchangeable laws.¹⁰³

Pestalozzi further designates number, form and language as the elementary means employed for the development of the intellect. These elements of knowledge are latent in the organism. They are in the very essence of human nature as the first germ of intellectual development.¹⁰⁴

In his "*Idee der Elementarbildung*" Pestalozzi emphasizes the importance of these elements in the process of that development. "The exercises on number" (and form), he says, "are especially calculated to develop the faculty of pure intellectual deduction from its first germ to its perfection. Both kinds of exercises lead not only to the recognition of truth, but also decidedly to its discovery."¹⁰⁵

"Language, considered in its general pedagogic sense, is the sum of man's intellectual consciousness of nature."¹⁰⁶ Furthermore, Pestalozzi says that perception in the intellectual world connects itself with language, just as *Anschauung* in the material world attaches itself to outward nature, and just as outward nature sums up the material world, so language is the sensible manifestation of the intellectual world enclosed in the mind.¹⁰⁷

For Pestalozzi language constitutes the connecting link between the faculty of *Anschauung* and the faculty of thought. The perfection of the development of *Anschauung* is attained by means of expression, and is, moreover, conditioned by the

¹⁰² Seyffarth, *Über die Idee der Elementarbildung*, X, 203.

¹⁰³ Regener, 225.

¹⁰⁴ Seyffarth, *Über die Idee der Elementarbildung*, X, 206.

¹⁰⁵ Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 232.

¹⁰⁶ Seyffarth, *Über die Idee der Elementarbildung*, X, 209.

¹⁰⁷ *Ibid.*

perfect continuity between the faculty of Anschauung and that of thought. This interdependence led Pestalozzi to consider the three faculties, Anschauung, language and thought, as the sum total of all the means for intellectual development.¹⁰⁸

Wiget remarks on this point that the acquisition of knowledge and the development of the faculty of language go hand in hand. It is the same intellectual development considered from two different viewpoints. He holds that Pestalozzi's exaggerated notion of intellectual development conveys the idea that he aimed less at the forms of knowledge than at their corresponding forms of expression.¹⁰⁹ Pestalozzi's view, however, seems to be that these two cannot be separated, or, rather, that knowledge is intelligible only by means of language. In this he agrees with modern psychology.

Physical education meant for Pestalozzi the psychological development of the many-sided physical powers of human nature.¹¹⁰ The term practical capacity, as used in the "Swansong," includes the power of giving external expression to the products of the intellect and the impulses of the heart; it implies effectiveness in action of every kind.¹¹¹

Pestalozzi considered practical power as indispensable as knowledge and thought. Indeed, to be educative, it must be the expression of thought. In accordance with his theory, he based physical development on the Anschauung. That he did so is evident from his exposition of this phase of his method in the "Swansong."¹¹²

Physical ability is not founded upon the power of the hand, but upon the inner processes of the mind. The "mind is always behind effective action."¹¹³ Physical ability, therefore, comprises two elements—the one, intellectual and interior; the other, physical and exterior.¹¹⁴

Gymnastic exercises form an essential part of Pestalozzi's

¹⁰⁸ Cf. Rein, *Encyklopädisches Handbuch der Pädagogik*, VI, 725. Langensalza, 1907.

¹⁰⁹ Cf. *Ibid.*

¹¹⁰ Seyffarth, *Idee der Elementarbildung*, X, 204.

¹¹¹ Cf. Seyffarth, *Schwanengesang*, XII, 304.

¹¹² *Ibid.*

¹¹³ Green, "Life and Work of Pestalozzi," 210.

¹¹⁴ Cf. De Guimps, 380.

elementary education.¹¹⁵ His reasons for including them were significant. He says in this connection that gymnastics, properly conducted, not only contribute essentially to cheerfulness and health, but also promote habits of industry, physical endurance, personal courage, openness and frankness of character.¹¹⁶ The great merit of gymnastic art is not, therefore, in Pestalozzi's opinion, the acquisition of physical skill in itself or as a qualification for subsequent and more dexterous exertions. Such exercises may be wholly mechanical, and as such must not be considered an educative process.¹¹⁷

In his treatise on the "Development of the Body" Pestalozzi gives an account of the psychological arrangement of gymnastic exercises. Here again he lays stress on the close connection between the three faculties. He emphasizes the wholesome effect which the exercise of the physical powers exerts over both the intellectual and the moral. To secure the harmonious development of mind and heart was Pestalozzi's aim in gymnastics.¹¹⁸

"The revival of gymnastics is," in his opinion, "the most important step towards forwarding physical development."¹¹⁹ It is true that attention had been directed towards gymnastics as a means of education by Rousseau and Basedow, and was taken up practically, though rather mechanically, by later educators, but Pestalozzi deserves the credit of reducing it to its fundamental principles and finding nature's way in its development.¹²⁰

Physical education as advocated by Pestalozzi is not confined to gymnastics; it extends to the exercise of all the senses.

Barnard, when indicating the scope of physical education, according to Pestalozzi, includes, besides general physical training, also the improvement of the external senses.¹²¹

It was the ear and the eye especially that Pestalozzi wished to train.¹²² To this end he made use of one of the earliest

¹¹⁵ Cf. Seyffarth, *Über Körperbildung*, X, 172.

¹¹⁶ Cf. Pestalozzi, *Letters on Early Education*, 109.

¹¹⁷ Cf. Green, 210.

¹¹⁸ Cf. Seyffarth, *Über Körperbildung*, X, 172.

¹¹⁹ Cf. Pestalozzi, *Letters on Early Education*, 107.

¹²⁰ Cf. Seyffarth, *Über Körperbildung*, X, 156.

¹²¹ Cf. Barnard, "Pestalozzi and His Educational System," 508.

¹²² Cf. Pestalozzi, *Letters on Early Education*, 112.

developed powers, namely, that of imitation.¹²³ This accounts for his including music and drawing as means of physical development.

Next to the exercises in drawing came those of modeling. Both exercises, Pestalozzi held, if taught on principles founded in nature, afford the preliminary development necessary for further pursuits.¹²⁴ Geometry and geography, in so far as they involve skill in drawing and making illustrative models, were also included in his scheme of physical education.¹²⁵

The aesthetical element was not overlooked by Pestalozzi. Exercises in dancing, to secure grace and freedom of movement, became a part of his method for physical training.¹²⁶

"Art, practical knowledge, bodily skill, whatever in short enables man to make what he has conceived in his mind," is what Pestalozzi calls industrial life.¹²⁷ All this was included in his theory for physical development.

His treatment of the problem of physical culture affords sufficient proof that Pestalozzi did not neglect this phase of education. In "How Gertrude Teaches Her Children" he touches slightly on this subject.¹²⁸ In the "Swansong," as well as in "Letters on Early Education," he treats it more in detail. To this may be added Pestalozzi's own statement that the meaning of his plans has been mistaken. Although he himself was engaged in reforming schools, yet he considered physical education, especially that in the home, as indispensable to a complete education.¹²⁹

The development of the moral faculties, like that of the intellectual and physical, proceeds from the *Anschaung*.¹³⁰ Moral development already resulted to a certain extent from the means employed in Pestalozzi's method for physical and intellectual training. Indeed, "voluntary, varied and steady activity," on the one hand, and the "quest of truth for its own sake," on the other, were "eminently calculated to awaken the noblest sentiments of the soul." But "his method can also be

¹²³ *Ibid.*, 118.

¹²⁴ *Ibid.*, 122.

¹²⁵ *Ibid.*, 123.

¹²⁶ Cf. Seyffarth, *Idee der Elementarbildung*, X, 172.

¹²⁷ De Guimps, "Pestalozzi, His Life and Work, 374. New York, 1909.

¹²⁸ Cf. Letter XII, Seyffarth, IX, 139.

¹²⁹ Cf. Pestalozzi, "Letters on Early Education," 127.

¹³⁰ Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 482.

applied in a more direct manner to the development of the child's heart; for since it always makes the child's best feelings the spring of action, these feelings are constantly gaining in strength."¹³¹

Although much importance was attached to the development of mind and body, Pestalozzi made moral training the center of his elementary system. Indeed, moral development was made synonymous with religious. A study of Pestalozzi leads to the conviction that the moral phase of education was uppermost in his mind. He was as much concerned with the development of the will as with that of the intellect.¹³²

Moral elementary education, to Pestalozzi's mind, is nothing else than the development of the will by the higher sentiments of love, gratitude and faith.¹³³ It includes the exercise of every power of the heart.

He considered feelings (*innere Anschauung*) the germs from which inner morality springs. It is, therefore, of greatest importance in moral development that right feelings be aroused.¹³⁴ Since the child's morals are so largely conditioned by his sensory environment, the latter must afford stimuli to moral feelings.¹³⁵ The home and the school constitute this environment. Consequently Pestalozzi was concerned with their moral tone as exerting influence on the entire moral life.

Pestalozzi's principle of activity holds particularly in moral education. Love and faith, which are the foundations of moral life, develop naturally only by active love and faith.¹³⁶ The whole aim of moral education was the perfection in moral thought and sentiment expressed in actions. His idea was to make the child "assimilate morality" and thus render him the "chief agent in his own [moral] development."¹³⁷ Pestalozzi relied much less upon instruction in virtue than upon its practice.¹³⁸ Great stress was laid upon acts of kindness and consideration for others as potent moral factors.¹³⁹

¹³¹ De Guimps, 417.

¹³² Cf. Rein, VI, 695.

¹³³ Cf. Seyffarth, *Idee der Elementarbildung*, X, 203.

¹³⁴ Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 482.

¹³⁵ Cf. Green, 241.

¹³⁶ Cf. Pinloche, 166.

¹³⁷ De Guimps, 419.

¹³⁸ *Ibid.*, 418.

¹³⁹ Cf. Seyffarth, *Ansichten*, VIII, 366.

In including music as one of the most effective aids in moral training, Pestalozzi's aim was not proficiency in the art but rather its marked and beneficial influence on the feelings. True, he included it in his physical culture, but it was especially its value in attuning the mind to the best impressions which made Pestalozzi attach so much importance to music as an educational factor.¹⁴⁰ Music engenders and develops the highest feelings of which man is capable.¹⁴¹

Pestalozzi's attitude toward music is expressed in his "Letters on Early Education." The "effect of music in education is not only to keep alive a national spirit: it goes much deeper; if cultivated in the right spirit it strikes at the root of every bad and narrow feeling, of every ungenerous and mean propensity, of every emotion unworthy of humanity."¹⁴² Schools and families in which music has retained a cheerful and chaste character have invariably displayed scenes of moral feeling and consequently of happiness. Such results leave no doubt as to the intrinsic value of that art."¹⁴³

In his elementary method Pestalozzi never dissociates religion and morality. He holds that education in which the moral and religious elements do not form the basis and penetrate the whole system is an absurdity. Religion, separated from education, remains formal and isolated and consequently has but little influence on life.¹⁴⁴

"By developing all a man's natural powers," elementary education, he says, "develops also, and from the very first, the real religious element."¹⁴⁵ Here Pestalozzi seems to put religion on a merely natural basis and to attribute to his method results beyond the limits of its sphere.

While we must admit that "one of the weakest points in Pestalozzi's system was his attitude towards religion,"¹⁴⁶ yet frequent reference to God in his works, as well as the daily

¹⁴⁰ Cf. Pestalozzi, "Letters on Early Education," 114.

¹⁴¹ *Ibid.*, 116.

¹⁴² Pestalozzi, "Letters on Early Education," 115.

¹⁴³ *Cf. Ibid.*

¹⁴⁴ Cf. Seyffarth *Hauptgrundsätze der Methode*, X, 627.

¹⁴⁵ De Guimp, 381.

¹⁴⁶ *Catholic Encyclopedia*, Pestalozzi, XI, 743.

religious exercises conducted in the institution,¹⁴⁷ give evidence of his religious and moral spirit.

Again, although Pestalozzi considered moral development the basis of his whole system and the guaranty of its success,¹⁴⁸ yet his method of search for scientific truth created the tendency to demand, as was common at that time, rational demonstration for every truth. This had a decided effect on the moral sense and led eventually to the rejection of revealed truth.¹⁴⁹

INFLUENCE OF PESTALOZZI'S DOCTRINE OF ANSCHAUUNG ON EDUCATION

Pestalozzi's theory of Anschauung has exerted a greater influence in revolutionizing the modern educational system than the theory of any other educator. The significance of his work lies in this, that "he gave a new meaning to the educative process, that of development, and thereby started the psychological movement of modern times."¹⁵⁰

Educators generally have caught the spirit in which Pestalozzi intended his method to be taken up. This spirit is manifested in the opening words of the "Swansong"; "Examine everything and hold fast to that which is good. If anything better has matured in you add it in truth and love."¹⁵¹ This adaptability is indeed one of the most valuable features of the Pestalozzian system, and has effected a steady advance toward improvements. The results of such proceedings is the realization of the highest excellence of the original system and has insured it a lasting influence.¹⁵²

No single phase of popular education has failed to receive stimulus and profit from the work of Pestalozzi.

In relation to the child his theory has established far-reaching principles, namely, those of spontaneity and self-activity.¹⁵³ It has directed the attention of the educator to the study of

¹⁴⁷ Cf. Pinloche, 56-59.

¹⁴⁸ Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 487.

¹⁴⁹ Cf. Barnard, "National Education in Europe," 28.⁶ New York, 1854.

¹⁵⁰ McCormick, "History of Education," 337, Washington, 1915.

¹⁵¹ Seyffarth, *Schwanengesang*, XII, 293.

¹⁵² Cf. Barnard, "Pestalozzi and His Educational System," 251. New York, 1906.

¹⁵³ Payne, "Pestalozzi; The Influence of His Principles and Practice on Elementary Education," 20. New York, 1877.

the child as a being endowed with an initiative and possessing faculties which are to be awakened, excited and developed. His method of Anschauung has exerted an influence on the development of the child's whole being. By the Anschauung of nature the sense of the beautiful is roused and cultivated, the imagination is inspired, the judgment exercised and strengthened, while originality is stimulated. It has a moral as well as an aesthetical influence on the life of the child.

It puts the teacher in a new position, that of "stimulator and director of the intellectual processes by which the learner educates himself."¹⁵⁴

Pestalozzi's theory of Anschauung has influenced the discipline of the school. By directing the child to the observation of nature it has made school work attractive and has thus lessened the need of either rewards or punishments.¹⁵⁵

Furthermore, it has had a direct influence on the modern curriculum. This "has been reformed to answer at least in part to his fundamental doctrine."¹⁵⁶ Pestalozzi made the first attempt to bring drawing within the range of the elementary school,¹⁵⁷ and the systematization of instruction in music began under his auspices.¹⁵⁸ His theory has thrown new light on the study of the natural sciences and has resulted in the introduction of the object lesson.

The influence of Pestalozzi's theory of Anschauung has been felt indirectly in the rise of the "kindergarten." By the introduction of freedom of activity according to the laws of nature, Pestalozzi's idea of self-activity was brought to completion.¹⁵⁹ As a result the child observes, imitates, works, and creates.¹⁶⁰ Thus habits of industry are inwrought upon the most plastic period of life. The child is thereby accustomed to find its interest and delight in work and to feel its dignity and nobleness.

In respect of the training of teachers generally, it may be said that the fame of the Pestalozzian institution and the large

¹⁵⁴ Payne, 12.

¹⁵⁵ Cf. Barnard, "Kindergarten and Child Culture," 500. Hartford, 1881.

¹⁵⁶ Green, "Life and Work of Pestalozzi," 277. Baltimore, 1912.

¹⁵⁷ Cf. *Ibid.*, 280.

¹⁵⁸ Cf. Green, 282.

¹⁵⁹ Cf. Barnard, "Kindergarten and Child Culture," 500. Hartford, 1881.

¹⁶⁰ *Ibid.*

number of enthusiastic teachers and organizers who took their inspiration thence, gave a stamp of reality to the idea of normal schools. It has resulted in the recognition of the necessity of securing a good general education for teachers in nearly all civilized countries.¹⁶¹

There can be no doubt that the doctrine of Pestalozzi has wielded a potent influence on modern education. The adoption of his theory, if not in the letter, at least in its spirit, has improved the condition of the elementary school. Much of the progress of the present time is development of his principles. Whatever in the educational system is based on human nature is due largely to the influence of Pestalozzi's theory of *Anschauung*.

¹⁶¹ Cf. Green, 275.

EDUCATING FOR DISINTERESTED SERVICE¹

The purpose of this study is to discover in what school a willingness for disinterested service, an essential element of citizenship, can most effectively be cultivated. Modern theorists recognize that the education of the young for citizenship is the primary obligation of the State; for the permanence of our institutions is dependent upon the character of our citizens. The method of historical approach adopted here involves a somewhat detailed survey of the means of training for citizenship in the schools of our country; this survey extends from the colonial period to the present time.

Since instruction alone fails to reach the deep springs of conduct, character-forming in the school is vitally dependent upon the personality of the teacher. This being true, the problem of training citizens in disinterested service centers in the training of the teacher. The actual value of present teacher-training in developing the elements of character which form the moral foundation, and the actual methods and practices in operation to accomplish this primary end of State education can with profit, we think, be subjected to more critical study than has hitherto been given them.

This study is an inquiry, therefore, into the means employed by each of the two school systems of the United States to furnish teachers equipped for the important work of teaching disinterested service. In this study we purpose to consider the three elements which enter into this equipment. These elements are: the selection of the candidates for teaching, the teacher-training of the candidates, and the training of the teachers while in service. The problem is to determine the relative value of the contribution of the State school system and of the Catholic school system to the training for disinterested service; that is, disinterested service as an element of citizenship in the United States. The answer lies in the relative emphasis placed by each of the school systems upon these three elements of training which are strong factors in the process of forming

¹ Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life*. A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

teachers to *practice* disinterested service and, therefore, of equipping them to *cultivate* in pupils the same moral quality.

The aim of education determines the principles that control it and the ideals that animate it. Educational organization follows and depends upon the social changes of a nation and attempts to carry out the ideas involved in the changes. The controlling purpose of all State education is to train its members for efficient citizenship. The principle underlying its entire educational policy is the right of the State to self-preservation, from which principle follows its power to adopt lawful means necessary to secure its well-being. Upon this principle rests the argument and justification of educating individuals at public expense. Since the State depends for its very permanence upon the education of its citizens, it is fulfilling its primary and essential function when it occupies itself with the task of furnishing individual opportunity of education to the children of the masses.

While the State attempts to develop the personal power and responsibility of the individual, it attempts to do so only as a means to attain the larger end of efficient social action. Its supreme purpose is to make for social progress, and its entire system, in theory at least, is orientated with reference to the maintenance and the progress of the State. Especially is this the present trend of educational science, as is evidenced by the inquiry of a large class of educators into the relationship between school work and other social activities. Instead of regarding the school as an end in itself, they are giving synthetic thought to the relationship between school problems and the general welfare of the community. This conception of the school in close relation to the social environment has grown out of the instinctive sense of the need of something to take the place of those religious and moral processes of education now almost neglected.¹

Another class of educators holds that the ideal of education is personal, and the aim, the development of personality. According to this theory of individualism, the improvement of society is a secondary consideration. Attention is focused upon making the individual better without thought of estab-

¹ Cf. Sadler, M. E., "The School in Relation to Social Organization," *Congress of Arts and Sciences*. Boston, 1907, Vol. VIII, p. 95. Cf. Snedden, D. *Vocational Education*. Boston, 1912, p. IV.

lishing a consciousness of community relations. Any adequate concept of education must recognize both the claims of society and the claims of the individual. "The mission of the school is to shape the development of the individual with a view both to his personal growth in virtue and to the discharge of his social obligations."² The same basic thought is expressed by Doctor Monroe: "From whatever interest, whether practical or theoretical, or from whatever line of investigation, the problem of education is now approached, its meaning is given in some terms of this harmonization of social and individual factors. It is the process of conforming the individual to the given social standard or type in such a manner that his inherent capacities are developed, his greatest usefulness and happiness obtained, and, at the same time, the highest welfare of society is conserved."³

On the basis that education has two aspects and involves two factors, (1) the development of the individual, (2) the creation and cultivation of his sense of obligation to society, the first step is to consider the character of the citizen in whom is effected an equilibrium between individual interests and social interests. *Agere sequitur esse* is a scholastic maxim. External conduct depends upon interior discipline. If the State would make itself secure as a socially efficient community, it must look to the personal character of its citizens quite as zealously as to their vocational training. "Preparation for the duties of citizenship is not less indispensable than preparation for a trade. And preparation for the duties of citizenship means that the school must endeavor to impart a civic and moral ideal."⁴

At this time when vocational education and social efficiency are occupying the central place in the educational consciousness, and the moral demands of our complex social life are increasingly great, the problem of moral and civic education becomes vitally important and calls for serious consideration. Of the fourfold division of the educative process given by Dr.

² Pace, E. A., "Education and the Constructive Aims," *Constructive Quarterly*, Vol. III, p. 601.

³ Monroe, P., *Text-book in the History of Education*. New York, 1905, pp. 755-56.

⁴ Sadler, M. E., "Introduction" to *Education for Citizenship*, by Kerschensteiner, G. Chicago, 1911, p. IX.

Snedden, this is the form of education designed to fit the individual to live among his fellows.⁵

In connection with moral training as a means of forming good civic habits the value of work must be recognized, not merely in the sense of a productive process, but as an invaluable factor in giving bent to the unformed will and, therefore, in developing character. "The chief enemy of active virtue in the world is not vice, but laziness, languor and apathy of will."⁶ It is admitted, therefore, that a certain amount of manual training, exercise in the household arts, and other industrial features of the school which have been introduced without reference to the promotion of industrial efficiency have, if properly directed, a real value not fully understood or appreciated. "While work and habit are the best means of overcoming our selfishness and indolence, and thus leaving the way free for other efforts, especially the altruistic, they do more than this; they produce the desire to be good and moral."⁷ Aristotle said that habit is the basis of virtue and that acts form habits. "The virtues we acquire by previous practice of their acts, exactly as we acquire our knowledge of the various arts. We become masons, for instance, by building; and harpers by playing on the harp. And so, in like manner, we become just by doing what is just, temperate by doing what is temperate, and brave by doing what is brave. . . . And, indeed, in a word, it is by acts of like nature with themselves that all habits are formed."⁸ Aristotle's criterion of moral training was the habits that were formed and the bent that was given the child's activity from its earliest years. Practical training of the will conditions fundamentally the effectiveness of education, both in vocational training and in the development of character. Assuming that a certain training in personal efficiency will be given, we shall consider the virtues that should be interwoven into the moral fiber of the citizen.

⁵ Cf. Snedden, D., *Vocational Training*, *op. cit.*, pp. 3, 4.

⁶ Hall, G. S., *Educational Problems*. New York, 1911, Vol. I., p. 295.

⁷ Kerschensteiner, *op. cit.*, p. 55.

⁸ *Nicomachean Ethics*, translated from Bekker's text by Williams, R. London, 1879, Bk. II, p. 30.

The essence of character lies in the power and strength of independent determination guided by proper motivation. The sphere of moral conduct includes thoughts, emotions, purposes, and external conduct. Virtues make character. All virtues are to be exalted. Foremost among them, both from the personal and social point of view as forming both the condition and the inspiration of the strictly civic virtues by furnishing ideals and motives to dominate material values and sanctions, we name the fundamental virtues of faith, hope, and charity," regarded purely as natural virtues, and then, the heightened value of these same natural virtues when suffused with the corresponding supernatural qualities.

The faith of man in his fellow-man is both the foundation and the bond of society and of social solidarity. Without it there would be social disruption, as individuals are mutually dependent upon each other for their material needs as well as for social law and order. In the simplest and in the most important and intricate affairs of life, man is linked and bound to the individuals of his community by social obligations which he cannot repudiate. But social obligation is a meaningless phrase to a man without an undying faith in the essential integrity of his fellow-man. Social life has its vitality in the faith of man in his fellows. Trust in man's word is an indispensable condition of society. The huge system of credit which forms so great a part of the machinery of trade and commerce is based upon human trust. Mutual confidence conditions absolutely the launching of industrial enterprises. But far above the consideration of faith as an economic virtue is its value as a social and moral virtue. Man trusts the loyalty of a friend or a brother; he believes in the virtue of his parents and he gives them a sacrificing devotion which the certainty of evidence could not increase. "All heroic conduct springs from the confidence which comes of faith. Knowledge does not suffice; for what will be the outcome of a given series of human acts cannot be known, and must be taken on trust."¹⁰

Faith in a man's integrity may be at times a sufficient moral

* Cf. Shields, T. E., "Some Relations between the Catholic School and the Public School System," *The Catholic Educational Review*, Vol. XII, p. 144.

¹⁰ Spalding, J. L., *Things of the Mind*. Chicago, 1894, p. 190.

stimulus to evoke his honest action, so potent is the power of suggestion upon the mind. It is a strong constructive force of society. Conversely, distrust of a neighbor is a dissolving force of the bonds of solidarity, tending to disintegrate society into an aggregate of warring atoms. Romanes says: "What a terrible hell science would have made of the world if she had abolished the spirit of faith in human relations."¹¹ Faith in fellow-man is a quality which makes for a frankness, sincerity, and simplicity of character entirely consistent with deep thinking, wide knowledge, cultivated sympathies; it is the basic condition of the bond of fellowship and of all right human relations. From the viewpoint of reason alone, independent of supernatural teaching, faith in fellow-man is the principle underlying the doctrine of the brotherhood of man.

The natural reason for human faith is the principle of the essential equality and dignity of man, with his gifts of reason and free will enabling him to act with his fellows. The appreciation of this equality will be in proportion to his insight into what is deepest and noblest in human nature. Here Christian teaching illumines the philosophical valuation of man. To contemplate the nature of the human soul stamped with the Divine Image which endows it with the potentialities of its spiritual nature; to contemplate all men forming one great brotherhood with God as their Father, each the object of His personal love, and each purchased at a great price for an eternal destiny which human understanding is unable to appreciate: these considerations heighten and deepen a man's faith in his fellow-man, elevate his motives to a supernatural plane, and strengthen them by supernatural sanctions. "Where are the true sources of human dignity, of liberty, and of modern democracy if not in the notion of the Infinite, before Whom all men are equal?"¹² Divine faith quickening and energizing human faith increases the potent influence of man's faith in man upon all human relations.

¹¹ Romanes, G. F., *Thoughts on Religion*, Chicago, 1895, p. 150.

¹² "Où sont les vraies sources de la dignité humaine, de la liberté et de la démocratie moderne, sinon dans la notion de l'Infini devant laquelle tous les hommes sont égaux?" Pasteur, L., "Address to the *Académie française*," quoted by Chatterton-Hill, G., *The Sociological Value of Christianity*. London, 1912, p. XV.

Hope is an essential virtue for the citizen and is begotten of faith in his neighbor. Faith and trust in the sincerity of man's social relationships furnish the basis of his hope in the permanence of the State and in the perpetuity of her institutions. Faith leads to hope, and hope vivifies faith. The virtue of hope is necessary to strengthen man in resisting the pressure and tyranny which come from the forces about him and from the inclinations within him. "Combats without, fears within," said Saint Paul.¹³ Just as in the life of the spirit the vision of the prophet and the creation of the artist have a value far above that of material things, so in the life of the citizen hope has a value to sustain his aspirations above the dull uniformity of the daily round of duties. The instinct which urges man to seek happiness in all his conscious acts shows that his greatest desire is happiness. Some men seek it in wealth; others in honors; some in devotion to family and friends; others in service of humanity. Some seek it for this life; others for the life to come. The object which one seeks becomes to him an object of hope. But "the slothful man saith: there is a lion in the way."¹⁴ Therefore, the virtue of hope is necessary to keep the purpose strong in the face of trials and temptations. Hope presupposes the desire of an end, difficult and uncertain. Essentially, it consists in excluding uncertainty from consciousness and in cherishing a courageous outlook in the face of difficulties. It is, therefore, a direct exercise of the will and is a mainspring of activity and progress.

Natural hope cannot persist in the face of repeated failures. Nothing lessens the desire to advance as does the want of prospects. With hope abandoned, no stimulus for improvement remains. The pressure that the idealizing value of hope lays upon conduct may be seen in the idealism of the Greeks, who created the splendid vision of the Olympic gods to refresh themselves after weariness and fatigue, a vision which sustained them amid the sufferings of the world.¹⁵ The virtue of Christian hope has for its object the reality of the blessed vision of God. It becomes a great moral force, supporting man steadily and perseveringly along the road of suffering and

¹³ II. Corinthians, VII, 5.

¹⁴ Proverbs, XXVI, 13.

¹⁵ Cf. Chatterton-Hill, G., *op. cit.*, p. 209.

sacrifice. It gives a new direction to his efforts and helps him to rise above self to attain this Blessed Vision. He is willing to forego the greatest present enjoyment to win the object of his hope. The discouragement that springs from a man's sense of failure or weakness will be overcome by the hope that in the moment of need, God will strengthen him. "I can do all things in Him Who strengtheneth me."¹⁶ The virtue of hope may be entirely independent of the natural disposition, and should be studiously cultivated. Above this natural virtue, reinforcing it and furnishing motives of far greater buoyancy and an energy of undying attraction, is the supernatural virtue of hope based upon the promises of Christ.

Man's love for his fellow-man is, and of necessity must be, the bond of Christian society. It springs from his faith and hope in his fellow-man, and in their deepest roots the three virtues are connected. Love of man presupposes faith in him; if not in the existence of actual virtues, at least in the potencies of his nature. Man is by nature a social being with the social instinct. Integration is the fundamental condition of social life. The strongest integrating principle is love. "It is not enough for peace and concord to be preserved among men by precepts of justice unless there be a further consolidation of mutual love."¹⁷ In man are both the egoistic and the altruistic instincts. It is the work of education to adjust these two germinal tendencies; to cherish a cheerful devotion to others and at the same time to preserve the power of moral self-assertion. Left to himself, man would seek only the satisfaction of the egoistic impulse which has its roots deepest in his nature. Yet in the life of the citizen, the continual subordination of the interests of the self-centered instinct to the larger interest of humanity must be secured. The altruistic feeling must increase and dominate the egoistic impulse to such a degree that it will flow out through social life. This is the crux of the question—how can the interests of the individual and of society be reconciled? It is manifest that the two are irreconcilable on any rational basis. According to Benjamin

¹⁶ Philippians, V, 13.

¹⁷ Saint Thomas, *Of God and His Creatures*, translated by Rickaby, Jos., S J., London, 1905, p. 295.

Kidd,¹⁸ George Chatterton-Hill,¹⁹ F. W. Foerster,²⁰ and others, that conduct which subordinates the personal interests to the social interests is inspired only by the supernatural sanctions. The arguments of these writers for the objective value of religion are, however, a vindication of Christianity purely from its pragmatic side.

That egoism is the innate impulse is certain, and altruism is developed in proportion as man conceives his fellow-men as beings of the same nature as himself, thinking and feeling as he thinks and feels. As the estimate of the value of his fellow-men grows, and the conception of the relation between the individual and the community becomes clearer, his sympathy grows. To prepare the way for altruism has been the work of Christianity, which teaches the equality of man before God and the value of the individual soul by virtue of its immortality, and which places upon every one the command, "Love thy neighbor as thyself."²¹ "No one is aware how deeply and from the beginning that precept [of charity] has been implanted in the breast of Christians, and what abundant fruits of concord, mutual benevolence, piety, patience, and fortitude it has produced."²² Selfishness obscures the great notes of social duty, and unless it is restrained it becomes an instrument of social disintegration. It is conquered by religion, which by its message of the Cross touches the deepest springs of conduct and awakens the desire of self-sacrifice which lies in *potentia* in the depths of every human heart. "It is the love of one's fellow-man deified in the Person of Christ, and not the vague demands of honor fashioned by dim-sighted justice, which can counteract the promptings of cupidity and the claims of selfishness."²³ Christian charity subordinates the individual aims to social aims, and at the same time recognizes the dignity of the individual irrespective of his social position. It is the bond of fraternity through communion with Christ which rises beyond the limits of society to seek for a

¹⁸ Cf. *Social Evolution*. New York, 1894, *passim*.

¹⁹ Cf. *The Sociological Value of Christianity*, *op. cit.*, *passim*.

²⁰ Cf. *Marriage and the Sex Problem*, translated by Booth, M., New York, 1912, *passim*.

²¹ Cf. Kerschensteiner, G., *op. cit.*, p. 51.

²² Pope Leo XIII, Encyclical Letter, "*Sapientiae Christianae*," *The Pope and the People*, London, 1912, p. 174.

²³ Wright, T., *Christian Citizenship*, London, 1914, p. 20.

higher sanction for conduct in the Source of Inexhaustible Good. "Human solidarity bids us love our brothers as ourselves, by reason of our common humanity; Christian charity decrees that we love these by reason of the *divinity* in which we alike participate. Human solidarity demands of us that we help others to realize in themselves the ideal of the upright man; Christian charity imposes on us the duty of aiding others to become not manly alone, but God-like. Once more, human solidarity visualizes all things from the bounds of the earthly horizon, and aims at the victory of manhood; Christian charity opens up for us the heavenly horizon, and would have us, through this human victory, win God for others and for ourselves."²⁴

Because of the essential spirituality of man's nature, faith, hope and charity form the groundwork of man's character. Faith in fellow-man establishes mutual trust. Hope sustains effort. In hoping, man loves what he holds by faith. These virtues inspire the spirit which should characterize man in all his relationships—of the family, of the community, and of the State. They are actualized in proportion as the will enlightened by the ideal draws upon the energy of the emotional nature to sustain its efforts. Faith, hope, and charity as supernatural virtues do not supersede the natural virtues but suffuse them with light and give them limitless energy from an Infinite Source.

The three virtues, faith, hope, and love, form the fruitful source of the strictly civic virtues, namely, reverence for law, self-control, and patriotism or willingness for disinterested service.²⁵ Systematic training in these virtues is as important as training in personal efficiency to form the good citizen. Efficiency does not guarantee good citizenship. When it is not lifted above the personal satisfaction derived from it, in either skill or profit, it contributes purely to personal advantage and fosters selfishness. Such individualism is scarcely in harmony with the spirit of cooperation, which is so vital a factor in civic life.

Reverence for law is pre-eminently a civic virtue which has a

²⁴ Gillet, M. S., O.P., *The Education of Character*, translated by Green, B. New York, 1914, pp. 103-104.

²⁵ Cf. Shields, T. E., *op. cit.*, p. 144.

twofold aspect, as seen from the viewpoint of those in authority and the viewpoint of the private citizen. What is needed for the legislator, for the administrator, and for the interpreter of law is a deep sense of its inherent value. It is important that they realize that the purpose of government is the common good; that the basis of positive law is the natural law written in the hearts of men; that the primary function of the State is to particularize by law the rights founded in nature; that upon them lies the obligation to give an effective sanction to the law. Then politics will be invested with the noble function of promoting virtue and preventing vice. Then will be realized in fact what in every Christian age has been held a principle, "The government of society is in the nature of a trust, and those who govern are in the position of trustees."²⁶

On the other hand, legislation is futile unless the love of law is planted in the hearts of the people, and the habit of obedience to law is steadily formed in the citizens. Coercion, whether of force or of intimidation, is useless to secure the ends of legislation. Public sentiment is a force from without which can never secure whole-hearted loyalty. The spirit of obedience is an internal force, moving the will to act in accordance with conscience which bears witness to the right of authority and the duty of obedience. When the citizen conceives unrestrained liberty as the destruction of peace and order, and law as the guardian of true liberty, and the legislation of the State as the means of securing it, he has the rational basis for obedience to law. To grasp this relationship of law and liberty requires an insight into social conditions and intelligent reflection beyond the reach of the great masses of men. But the inherent binding force of law becomes clear and inspires obedience when the nature and source of civil authority is known. From the beginning, Christian teaching has spoken with certainty: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. . . . Wherefore be subject of necessity, not only for wrath, but also for

²⁶ Chatterton-Hill, G., *op. cit.*, p. 102.

conscience' sake."²⁷ Religion lends the support of its high sanction to the law of the State. In so far as man violates the law, provided it conforms to the moral law, he violates the moral law itself. Religion quickens civil duty, therefore, by giving it a supernatural motive. Obedience to law and to those in authority is enjoined upon man's conscience. On the other hand, those who govern are responsible for the welfare of those whom they rule. Civil authority is by delegation from God. Saint Paul insists upon the responsibility of those to whom is committed the affairs of government and enjoins obedience to them, adding, "For they watch as being to render an account of your souls."²⁸

Self-control is as essentially a civic virtue as it is a moral virtue. The individual is the only reality and the State is what its citizens are. "That State is undoubtedly the best which can form the most powerful unit while granting the greatest amount of personal and political freedom to the individual, the family, and the community."²⁹ The State can grant liberty to self-disciplined citizens because they are trained to meet responsibility which is the correlative of freedom. "Natura obediendo vincitur," Newton said. We conquer self by obeying the principle that makes us truly rational beings. This principle is that in the conflict between man's higher and lower self the higher nature shall dominate. The economic view of life that material prosperity constitutes happiness has furthered greed and a disposition to seek ease and softness of life, resulting in hedonism. "The greed of possession and the thirst for pleasure are twin plagues which too often make a man who is devoid of restraint miserable in the midst of abundance."³⁰ Rationalistic morality is limited to the individual during his lifetime, and makes the greatest amount of personal pleasure the supreme object of life. "Let us eat and drink, for tomorrow we shall die,"³¹ is the basic principle and the *summum bonum* of hedonistic philosophy.

Effective morality is inspired by a principle higher than

²⁷ Romans, XIII, 1, 2, 5.

²⁸ Hebrews, XIII, 17.

²⁹ Kerschesteiner, G., *op. cit.*, p. 22.

³⁰ Pope Leo XIII., "*Rerum Novarum*," *The Pope and the People*, *op. cit.*, p. 196.

³¹ I. Corinthians, XV, 32.

human reason. "A belief in the spiritual destiny of man . . . is the first necessity in arousing and developing a spiritual conscience in the human race, a sense of the bounden duty of resisting the lower self. Unless this feeling has been brought into being, morality has no soul in which to take root."³² The Christian religion furnishes such a principle. It teaches that "a man's life doth not consist in the abundance of things which he possesseth."³³ "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"³⁴ Christianity does more than give ideals; it gives the strongest motive possible to inspire conduct, for it furnishes supernatural sanctions and opens the treasures of grace and places Divine power at man's call to help him in the struggle to overcome inherent indolence and selfishness.

A third civic virtue is disinterested patriotism, the essence of which is a devotion to the common good of sufficient intensity to function as disinterested service. It flows from the basic quality of love. All mutual service springs from the bond of charity. Saint Thomas says: "Since the love of parents includes the love of kin, in the love of country is embraced the love of fellow-citizens and all friends of our country."³⁵ "It is precisely because the State is bound up so intimately with the homes of a country—the champion of their liberty, the source of their corporate well-being, the promoter of their civilization, the rivet in the links of unity welded by blood-ties, a common language, and national traditions and customs—that patriotism, the love of our fatherland, really consists of the love of our fellow-citizens and all friends of our country."³⁶

Out of any relations into which men enter, there spring obligations binding upon each party to the relationship. Man's duty of devotion to his community grows out of his relations to others as a member of society, which secures to each individual opportunity for personal development, and demands from him in return a personal responsibility to promote its well-being.

³² Foerster, F. W., *op. cit.*, p. 131.

³³ Luke XII, 15.

³⁴ Matthew XVI, 26.

³⁵ *Summa Theologica*, Ia, II^{ae}, Q CI, A. 1.

³⁶ Wright, T., *op. cit.*, p. 61.

There is much confusion of mind as to what constitutes patriotism. It is a distorted idea of this civic virtue that it consists in saluting the flag, in singing "America" and "The Star Spangled Banner" and in exalting national heroes. These are the sign and symbol of patriotism and a stimulus to patriotic feeling, and have their place, but they are not its essence. The characteristically essential note of patriotism is the willingness to subordinate private interests to the public good. The problem is how to restrain the selfishness of the individual and to strengthen his feeling of social solidarity. This is a world-old problem. Plato attached great importance to devotion to the community, and he criticized the politicians in power in his day. Even against Pericles, the greatest figure of Athens, he brought grave indictment: "Whom has he made better? For we have admitted that this is the statesman's proper business. And we must ask the same question about Pericles, and Cimon, and Miltiades, and Themistocles. Whom did they make better? Nay, did not Pericles make the citizens worse? For he gave them pay, and at first he was very popular with them, but at last they condemned him to death. . . . And Pericles, who had the charge of man, only made him wilder, and more savage, and unjust, and therefore he could not have been a good statesman."³⁷

The same problem exists today in an acute form. Instead of realizing the duty of assisting the State to fulfill its functions in the interests of the community, men are apt to look upon it as the artificial creation of politicians of which they may remain independent at will. The State is the completion of the life of the individual, without which he could not wholly live, and to whose interest he must be willing to sacrifice his own. Here it becomes apparent that the distinct civic spirit is important, and that the moral virtue of self-control be expanded into the civic virtue of devotion to the common good. By the civic spirit is meant an abiding interest in the welfare of the community, city, and state, and a sense of civic obligation derived from the general sentiment of fraternity towards all mankind,

³⁷ "Gorgias," *Dialogues of Plato*, translated by Jowett, B. London, 1892, A. 515, 516.

but quite distinct from such sentiment. It is the sentiment which constitutes the essence of public-spiritedness.

Man's feeling of citizenship is a realizing sense that his personal aims and objects are essential constituents of the purposes of a definitely organized community, extending from his own social group to the national administration. Personal interests must be extended to general interests. The citizen should know in proportion to his capacity what the nation really is, what things are vital to its well-being, and what his duty to it is. He should not only uphold the law, but he should strive to improve it and the methods of applying it, all of which require civic preparation. The citizen may have the civic intelligence, however, and yet lack the civic virtues. "Civic knowledge may be possessed by the most hardened egotist as well as by the most arrant rogue, and civic virtues may be found where knowledge of the work and workings of a State is entirely absent."³⁸ The essential aims of a nursery of civic virtue should be to give the individual a proper grasp of the relation between the interests of the individual and those of the State, but more especially to give the spirit of the willingness for disinterested service and to force the individual to practice it. Once this distinctly civic virtue finds place in the natural character, the civic responsibility of the citizen will be essentially deepened. How can this difficult task be accomplished? It is the reappearance of the old question, how can the interests of society and of the individual be reconciled? "The needs of society and the needs of the individual can be satisfied only if we seek outside this finite life for a principle reconciling the two."³⁹ Undoubtedly, the element of self-sacrifice is the vital factor in the solution of the problem. This answer leads to the further problem which lies at the heart of the task of training for disinterested citizenship; namely, how can the spirit of self-sacrifice be cultivated in the school?

(To be continued)

³⁸ Kerschensteiner, G., *op. cit.*, pp. 97, 98.

³⁹ Chatterton-Hill, *op. cit.*, p. 204.

EDUCATIONAL NOTES

"CATHOLIC TRUTH FILM" SERIES STARTED

Preliminary production work on the "Catholic Truth Film" series has already begun, and actual scene taking will commence as soon as Signor J. Camillor, the director-in-chief, arrives from Europe. He is expected to arrive shortly, barring U-boat encounters, and will immediately begin creation of the elaborate sets for and rehearsing the all-star cast who will play the characters in "A Dream of Empire," written by the Right Rev. Bishop Joseph G. Anderson, auxiliary to His Eminence, Cardinal O'Connell. The play is based on incidents between the Pope Pius VII and Napoleon, and is said to be a story of great dramatic power, as well as being of high moral value.

Norman W. McLeod, president of the Unique Film Corporation, of 1402 Broadway, New York, who are making the films, states that he has been working on the project for many weeks, and has had the enthusiastic support of ecclesiastical authorities wherever the plan has been brought to their attention. In the official announcement it is said that the object of the series is "to spread Christian truth," but it is also brought out that each production will be of sufficient importance, from the dramatic and amusement standpoints, to make it a success with the public. It is only in such pictures, which are in themselves big enough to become popular with all classes of people, that the truth can be made to reach millions who would never otherwise be benefited by it. The films will invariably be shown at leading theaters, and local Catholic organizations will always be given an opportunity to participate in the profits by having the theater showings under their management.

The production of these films is in recognition of the fact that motion pictures have today become universal in their appeal to mankind, and that by their means a greater mental impression can be created than in any other manner. Primarily with missionary object in view, three spectacular productions will be made each year all of these being written by prelates, and based either on biblical happenings or church history. Many of the most inspiring accomplishments of the church, while written in history,

have become so "buried in print" that few laymen know of them, so the films thus created should prove a source of spiritual knowledge of untold value.

The idea of Catholic films is not a new one. As long ago as three years, the Right Rev. Francis C. Kelley, D.D., President of the Catholic Church Extension Society of the U. S. A. and editor of *Extension Magazine*, made plans of this kind. He is the author of the second film, entitled "Christianity." It is one of the most remarkable stories ever conceived, and by experts conceded to be capable of rivalling "The Birth of a Nation." In the hands of Signor Camillor, an ardent Catholic, who will bring to the directorial work not only the skill acquired in many years of directing in Italy, but devoutness of spirit, the film is sure of being developed magnificently. He was chief director of the Italia Film Co. in Turin, among his pictures being "The Fall of Rome," "La Tosca" and many other successes.

Suggestions as to future subjects are welcomed by the company, and Catholic societies even now may arrange for the showing of the films in their city to be under their management.

All films during production will, in addition to the prelate authors' assistance, be directly supervised by an officially appointed censor under the control of the Archdiocese of New York. Approval of the plan for the "Catholic Truth Films" and official censoring arrangements were made with Bishop Hayes, auxiliary to Cardinal Farley, and Monsignor Dunn, chancellor of the Archdiocese of New York and head of the Society for the Propagation of the Faith, through the good offices of Monsignor Kelley of the Chicago Archdiocese.

THE PORTLAND MEETING OF THE NATIONAL EDUCATIONAL ASSOCIATION

A number of inquiries have been received concerning a rumor that the Portland meeting of the National Education Association would be abandoned. A careful study of the situation leads to the conclusion that so far as this country is concerned, we are more certain as to the condition of affairs this summer than we are as to the condition in which we will find ourselves next summer. To postpone the meeting for one year would be taking a leap in the dark. It is true that there is a feeling of uncertainty in the

minds of Americans and a number of conventions have been abandoned. The schools, however, must be continued and the present unusual situation makes it all the more necessary that schoolmen should meet these conditions squarely and as the result of investigation and conference, determine the ways in which the system can be made to add to the increased efficiency which is desired in this country. Patriotic motives alone should make the Portland meeting the most influential in the history of the Association. The program is to be built around the subjects of *Preparedness*, *Nationalism* and *Patriotism*, and the schoolmen are able to discuss these questions from an absolutely unbiased standpoint as commercialism does not enter into their work. The attempt to let down the bars so far as child labor is concerned on the plea of patriotism is an attempt in some quarters to again commercialize the productivity of the child. As schoolmen we should meet every certainly determined necessity but on the other hand we should stand for the protection of the school children. The necessity for preserving normal conditions as nearly as possible is recognized by those who have made an extended study of the country's needs. Let the schoolmen do their part!

In addition to the regular meetings of the Association and its departments, the League of Teachers' Associations, The Council of Primary Education, the Classical Association, the Modern Language Association, the Federation of College Women, the Deans of Women, the American Home Economics Association, the Conference of Education Extension, the School Garden Association and the Council of Teachers of English will all hold meetings at Portland in connection with ours and the United States Deputy Commissioner of Naturalization has called a citizenship convention for the same time. A railroad rate has been granted which is lower than the regular summer tourists rate and while the roads east of Buffalo have not officially taken action in the matter, it is expected that they will meet the rate which has been granted by the Western roads. In addition to the serious business of the meeting, an opportunity will present itself for persons to see the most wonderful natural scenery in this country and enjoy an unexcelled climate. For those who wish to add summer school privileges to the regular trip, the summer schools in the Northwest afford special advantages this year.

We should be glad to send copies of the National Education Association *Bulletin* to any who may ask for the same.

Yours truly,

D. W. SPRINGER,
Secretary.

HOME GARDENING

As a result of the waste of nearly three years of war, and of the decreased production of these years throughout the world, the supply of food for the world as compared with the demand is less than it has been for more than half a century, and food prices in this country are higher than they have been since the war between the States. As a result of the entering of the United States into the world war, many hundreds of thousands of men will be drawn into the Army and the Navy, and hundreds of thousands more will be employed in munition plants and in other industries directly connected with military preparation. Yet, from our fields and orchards and gardens we must feed and clothe our hundred million of men, women and children, supply our armies, and feed a large part of the population of Europe, where the draft from the farms has been much larger and the need is far greater than here.

Some weeks ago, I called attention to the fact that under proper direction and with proper assistance, schoolboys and girls in the cities, towns, villages, suburban and manufacturing communities of the United States might easily produce in the gardens and back yards of their homes, and on available vacant lots three or four hundred million dollars worth of vegetables and fruits annually, while at the same time they would gain physical health and strength and much of educational value. At the same time I stated that if the five or six millions of older boys and girls and adult men and women for whom an hour or two of outdoor work each day would be valuable for recreation and for rest from the routine of their daily labor in office and shop and mill and mine, could also be interested in this work, the total value of the products might be increased to more than three-quarters of a billion dollars a year. Being produced at home for immediate family use, there would be no cost for transportation or handling, and a minimum of waste through deterioration and temporary glutting of local markets.

The declaration of war with Germany has stimulated great interest in this subject in all parts of the country. But children and untrained older people, however industrious they may be, cannot be expected to accomplish much without constant industry and knowledge of soils, fertilizers, tillage, and proper selection of varieties of vegetables.

I therefore appeal once more to school boards everywhere to provide for such work *by employing through the entire spring, summer, and fall at least one garden teacher or director for every 100 children between the ages of nine and fifteen* for whom land can be found and who can be induced to spend two or three hours a day in gardening. I also appeal to all principals and teachers who have any practical knowledge of gardening to volunteer their services freely or for the smallest possible salary for which they can afford to work. In this way, probably more effectively than in any other, can they serve their country just now. The experience will have value for the teachers themselves since there will be a permanent demand for directors of work of this kind at reasonably good salaries.

In most cases it will be found helpful and economic to engage the assistance of a practical gardener who can give help in the heavier work which children cannot do.

In doing this work, neither teacher nor children need lose time from school. In the spring and fall, the work can be done evenings and mornings, before and after school hours, and on Saturdays; more time can be given in vacation months. For best results, gardens should be cultivated throughout the summer and as late in the fall as anything can be grown in them. Wherever possible, gardens should be irrigated when weather conditions require it.

If this work is to be done at all this year, it must by begun at once. The season is already well advanced, especially in the South. The Bureau of Education will assist as it can by general directions from its division of school and home gardening, and the Department of Agriculture will send bulletins and other helpful printed matter.

If funds for necessary expenses cannot be had otherwise, children who receive instruction, or their parents, might well pay into a general fund 10 or 20 per cent of the value of vegetables grown. Even if 20 per cent should be paid, this is much less than the

charges made by middlemen for handling green groceries. Local bankers and others interested might well afford to advance garden associations the funds needed for immediate expenses.

P. P. CLAXTON.

SCHOOL COMMENCEMENTS AND THE WAR

Approaching commencement exercises in American high schools will be memorable for their emphasis upon America's place in the world war, if the suggestion of the United States Bureau of Education, Department of the Interior, is adopted. In a letter to the 15,000 high schools throughout the United States, approving the recommendation of the Committee of Public Information and the National Board for Historical Service, Commissioner Claxton declares:

"The approaching commencement exercises of the high schools find the American people entering on a great World War. Before another commencement the Nation will be tried by standards more searching and tests more severe than any to which this great democratic experiment has ever been subjected. No proper occasion should be neglected to give our people in every community, however isolated or apathetic, a firm grasp of the reasons that have moved a great Nation to see that the issues of this struggle are vital to our own safety and to the preservation of democracy against the triumphs of autocracy. We are now engaged in our first great tasks of military preparation and the pressing task of preparing to feed and finance our own people and Government and the peoples and governments now in the heat of a struggle that has become ours. Every one who clearly comprehends is thus fortified in spirit to play his or her part in times that will try men's souls.

"Can the commencement exercises in every high school be better directed than towards an elevated and enlightening discussion of the faith in popular government now on trial for its life, a discussion which makes clear the passionless purposes defined by the President in his war addresses to Congress? The Nation must be held steadily to those high purposes despite the passions aroused by war. The American people must be made to see clearly that the world which is made over by this war is one in which we must take our place to cooperate with those who share our ideals of democracy and a world freed from the dangers of wars dictated by

dynastic ambition or national policies based on a philosophy of war. If a world rent by war and its heritage of hatred is to be pointed towards the paths of permanent peace, the American people must be ready to touch hands with all peoples who see, in a sane and safe world, a goal worth some sacrifice of national self-interest."

The Commissioner's letter closes with the suggestion that the commencement speakers consider the possibility of discussing vigorously and clearly the issues at stake from the American point of view.

WHAT IS YOUR CHILD LEARNING?

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners, and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for

these early lessons in conduct and manners are probably never quite eradicated. Men who as children were accustomed to hearing uncouth language still lapse in manhood into this fault, however well educated they may have become, and the same is true of physical mannerisms and even of the mental attitude. If a child grows up among people who are scolding, faultfinding, complaining, or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.

WAR ECONOMY IN LEATHER

Simple Measures Recommended for the Preservation of Shoes and Harness

War demands leather—leather for soldiers' shoes, leather for harness, leather for equipment of many kinds. In this country there is no such surplus that we can afford to waste any of it; and it is wasting leather not to care for and preserve it properly. In the Army and out, we all wear shoes. If we manage them rightly they will last longer, we will not need so many new ones and there will be more left for others. The following suggestions from the Leather and Paper Laboratory of the U. S. Department of Agriculture can be utilized by everyone who walks.

To Save Shoes

Shoes should be oiled or greased whenever the leather begins to get hard or dry. They should be brushed thoroughly and then all the dirt and mud that remains washed off with warm water, the excess water being taken off with a dry cloth. While the shoes are still wet and warm apply the oil or grease with a swab of wool or flannel. It is best to have the oil or grease about as warm as the hand can bear and it should be rubbed well into the leather, preferably with the palm. If necessary, the oil can be applied to dry leather, but it penetrates better when the latter is wet. After treatment the shoes should be left to dry in a place that is warm—not hot.

Castor oil is satisfactory for shoes that are to be polished; for plainer footgear, neatsfoot, fish oil or oleine may be substituted. If it is desired to make the shoes and boots more waterproof, beef tallow may be added to any of these substances at the rate of half a pound of tallow to a pint of oil. The edge of the sole and the welt should be greased thoroughly. Too much grease cannot be applied to these parts.

A simple method of making the soles more durable, pliable and water resistant is to swab them occasionally with linseed oil, setting them aside to dry over night.

Many of the common shoe polishes are harmful to leather. All those which contain sulphuric, hydrochloric, or oxalic acids, turpentine, benzine, or other volatile solvents, have a tendency to harden the leather and make it more liable to crack.

It is poor economy, too, to wear a shoe with the heel badly worn on one side. This throws the shoe out of shape and may soon result in its ruin. It is also likely to cause temporary injury to the foot.

To Preserve Harness

Harness leather, like shoes, cannot be neglected without injury that lessens its durability. It should be washed and oiled frequently. The washing should be done in tepid water, with a neutral soap and a sponge or stiff brush. After rinsing in clean tepid water, the harness is hung up to drain a little while before oiling. For driving harness neatsfoot or castor oil is best, but for heavy harness there may be some tallow in the oil. The applications should be light for driving and liberal for heavy harness. The oil, warm to the hand, is rubbed thoroughly into the leather while it is still wet from the washing. Excess oil which the leather is unable to take up should be removed with a clean, dry cloth.

CURRENT EVENTS

THE CATHOLIC EDUCATIONAL ASSOCIATION

The Catholic Educational Association will meet in annual convention at Buffalo, N. Y., from June 25 to 29. This Fourteenth Annual Meeting, to be held under the patronage of the Right Rev. Dennis J. Dougherty, D.D., gives every promise of equalling, if not surpassing, its predecessors for attendance and convention activities.

The Convention will open with Solemn Mass in the Church of the Holy Angels, Porter Avenue, at which the Right Reverend Bishop will address the delegates.

The preliminary program outlines work for an active session. In brief it is as follows:

Tuesday, June 26

GENERAL SESSION

11.00 A. M.—Opening of the Convention.

Address of the President General.

Reading of Reports. Appointment of Committees on Resolutions and Nominations. Miscellaneous Business. Registration.

Paper: "The Conservation of Our Educational Resources." By the Rev. William J. Bergin, C.S.V., St. Viator College, Bourbonnais, Ill.

Discussion.

COLLEGE DEPARTMENT

2.00 P. M.—Opening of Conference. Business session. Address of the President, Very Rev. James P. O'Mahoney, C.S.V., President of St. Viator College, Bourbonnais, Ill.

Announcement of topics to be discussed at Business session, Thursday morning.

Appointment of Committees on Resolutions and Nominations.

Paper: "Differentiation of Departments of Instruction in Colleges, With Specialists in Each Department." By the Rev. Henry S. Spalding, S.J., Loyola Academy, Chicago, Ill.

Discussion.

4.00 P. M.—Business session.

CATHOLIC COLLEGES FOR WOMEN

4.00 P. M.—Business Session.

Paper: "The Curriculum of the Women's Catholic Colleges in

Relation to the Problems of Modern Life." By a Dominican Sister of College of Santa Clara, Sinsinawa, Wis.

Discussion.

PARISH SCHOOL DEPARTMENT

2.00 P. M.—Opening of Conference.

Address by the President, Rev. Joseph F. Smith, Superintendent of Parish Schools, Archdiocese of New York.

Business session. Appointment of committees.

Paper: "Supplementary Reading." By Rev. Brother A. Edward, F.S.C., Manhattan College, New York City.

Discussion: Rev. Joseph V. McClancy, Superintendent of Parish Schools, Brooklyn, N. Y.

3.00 P. M.—Paper: "The Problem of the Rural School." By Reverend Brother Bede, C.F.X., St. Joseph's Preparatory College, Danvers, Mass.

Discussion.

SUPERINTENDENTS' SECTION

2.00 P. M.—Opening of Conference.

Address by Rev. John E. Flood, Chairman.

Business session. Committee reports. Appointment of committees.

Paper: "Would it be practical to introduce the Study of a Foreign Language in the Seventh Grade?" By the Rev. Joseph A. Dunney, S.T.L., Superintendent of Parish Schools, Albany, N. Y.

Discussion: By the Rev. William J. Fitzgerald, S.T.L., Superintendent of Parish Schools, Hartford, Conn.

3.00 P. M.—Paper.

CATHOLIC DEAF-MUTE CONFERENCE

2.00 P. M.—Paper: "The Requirements of a Teacher of the Deaf." By a Sister of St. Joseph, Buffalo, N. Y.

Paper: "A Congregation of Deaf Sisters—The Little Sisters of the Seven Dolors." By a Sister of the Deaf-Mute Institute Montreal, Canada.

Paper: "Doings at the Boston School for the Deaf." By a Sister of St. Joseph, Randolph, Mass.

Paper: "Requirements of a Missionary for the Deaf." By the Rev. P. S. Gilmore, Buffalo, N. Y.

Paper: "Fifteen Years with the Deaf of Chicago." By the Rev. F. A. Moeller, S.J., Kansas City, Mo.

SEMINARY DEPARTMENT

2.00 P. M.—Opening of Conference. Address by the President, Very Rev. John F. Fenlon, S.S., D.D., the Catholic University of America, Washington, D. C.

Appointment of committees.

Miscellaneous Business.

NOTE.—In all the sessions the general topic will be the Spiritual Training of Seminarians.

Paper: "Spiritual Reading and Spiritual Conferences in the Seminary." By the Right Rev. Msgr. John B. Peterson, Ph.D., Rector of St. John's Ecclesiastical Seminary, Boston, Mass.

Discussion.

RELIGIOUS COMMUNITIES

2.00 P. M.—Meeting of the Representatives of Provincials of Religious Communities of Women in the United States, held by invitation, and under the auspices of the Right Reverend Bishop of Buffalo.

Address.

Conference.

GENERAL MEETING

7.30 P. M.—Committee meetings.

8.00 P. M.—General meeting of all members of the Departments and Sections.

Paper: To be announced later.

Discussion.

Wednesday, June 27

COLLEGE DEPARTMENT

9.00 A. M.—Paper: "Department of Ancient Languages, Its Organization and Content of Curriculum." Writer to be announced later.

Discussion.

Paper: "Department of English, Its Organization and Content of Curriculum." By the Rev. Michael Earls, S.J., Holy Cross College, Worcester, Mass.

Discussion.

Paper: "Department of Philosophy, Its Organization and Content of Curriculum." By the Rev. Henry Woods, S.J.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Vocational Education." By the Rev. J. W. McGuire, C.S.V., St. Viator College, Bourbonnais, Ill.

Discussion.

10.00 A. M.—Paper: "Text-books for Catholic Schools." By the Rev. Francis O'Neill, O.P., Ph.D., Holy Rosary Priory, Minneapolis, Minn.

Discussion: Rev. M. J. Larkin, Associate Superintendent of Parish Schools, Archdiocese of New York.

SUPERINTENDENTS' SECTION

9.00 A. M.—Paper: "Is Uniformity of Text-books Necessary?" By the Rev. William P. McNally, Assistant Superintendent of Parish Schools, Philadelphia, Pa.

Discussion: Rev. Brother George Sauer, S.M., Mt. St. John Normal Institute, Dayton, Ohio.

Paper: "Causes Which Demand Vocational Training in the United States." Brother Baldwin, F.S.C.

Discussion.

SEMINARY DEPARTMENT

9.00 A. M.—Paper: "The Seminary Council and the Call to Orders." By the Very Rev. E. R. Dyer, S.S., D.D., Rector of St. Mary's Seminary, Baltimore, Md.

Discussion.

GENERAL SESSION

11.45 A. M.—General meeting of all members of the Association. Annual election of general officers of the Association.

Business session.

Paper: "Educational Standards." By the Rev. Patrick J. McCormick, S.T.L., Ph.D., Associate Professor of Education at the Catholic University of America, Washington, D. C.

Discussion.

COLLEGE DEPARTMENT

2.30 P. M.—Paper: "The Present Status of the Junior College." By a Professor of Notre Dame University.

Discussion.

3.30 P. M.—Sectional meetings—Business sessions.

MATHEMATICAL AND SCIENCE SECTION

Paper: "Biology in the College Course."

Discussion.

PHILOSOPHY AND HISTORY SECTION

Paper: "Content of Curriculum of Sociology." By Dr. Frank O'Hara, Associate Professor of Economics at the Catholic University of America, Washington, D. C.

Discussion.

LANGUAGES AND LITERATURE SECTION

Paper: "The Theological Factor in the Philosophy of History." By Brother Bernardine, F.S.C., Christian Brother's College, St. Louis, Mo.

Discussion.

GENERAL MEETING

8.00 P. M.—Conferences of Seminary and College Departments; Very Rev. John F. Fenelon, S.S., D.D., President of the Seminary Department in the Chair.

Topic: "Our Colleges and Our Seminaries."

Discussion will be led by Very Rev. James P. O'Mahoney, C.S.V., Rev. M. Schumacher, C.S.C., and others.

MEETING OF SUPERIORS OF RELIGIOUS COMMUNITIES

2.30 P. M.—Address. By Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University, Washington, D. C.

Conference.

Those attending are requested to suggest topics for consideration.

Adjournment.

Thursday, June 28

COLLEGE DEPARTMENT

9.00 A. M.—Reports of Various Sections.

Report of Committee on Status of High Schools and Colleges. By the Very Rev. James A. Burns, C.S.C., Rector of Holy Cross College, Washington, D. C.

Report of Committee on Legislation as affecting Catholic Colleges. By Brother Thomas, F.S.C., St. Joseph's Collegiate Institute, Buffalo, N. Y.

Business session. Discussion of topics of general interest.

Paper: "How to Bring Catholic Colleges before the Public." By the Very Rev. B. P. O'Reilly, S.M., President of St. Mary College, Dayton, Ohio.

"Text Books for College History."

Paper.
Resolutions.
Election of Officers.
Adjournment.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Teaching of Liturgy in the Elementary School." By the Rev. Peter C. Yorke, D.D., San Francisco, Cal.
Discussion.

10.00 A. M.—Paper: "Character Formation in Our Schools." By the Rev. Patrick Cummins, O.S.B., Conception, Mo.

11.00 A. M.—Paper: "Memory Work in the Grades." By Rev. Brother Gilbert, F.S.C., Mt. St. Joseph's College, Baltimore, Md.

Election of Officers.
Miscellaneous Business.
Resolutions.
Adjournment.

SUPERINTENDENTS' SECTION

9.00 A. M.—Paper: "Should We Persuade Our Secondary Pupils to Take the Classical Course in Preference to Other Courses." By the Rev. Joseph S. Cameron, Ph.D., Superintendent of Parish Schools of the Diocese of Rochester, N. Y.

Discussion: Reverend Brother Philip, F.S.C.; Rev. Brother John Waldron, S.M.

Election of Officers.
Miscellaneous Business.
Resolutions.
Adjournment.

SEMINARY DEPARTMENT

Paper: "The Training of Seminarians in Meditation." By the Rev. Martin J. Blake, C.M.

Discussion on this paper, and suggestion in regard to the general problem of seminary discipline and training.

Business session.
Election of Officers.
Resolutions.
Adjournment.

COMMITTEE ON RESOLUTIONS

11.30 A. M.—Final meeting of the Committee on Resolutions of the Association.

Resolutions may be presented from the floor at the general meetings on Tuesday and Wednesday, and they will be referred to the Committee on Resolutions. Resolutions may also be sent to the Secretary General at any time, who will hand them to the chairman of this committee. No resolutions can be considered by the committee unless they are presented before 11.00 A. M. Thursday.

12.00 M.—General meeting of the Association and all its Departments and Sections. Announcement of members of the General Executive Board. Reading of the resolutions of the Association. Miscellaneous business. Adjournment.

SUPERIORS OF RELIGIOUS COMMUNITIES

2.30 P. M.—Address by the Rev. Walter J. Drum, S.J., Woodstock College, Frederick, Md.

DEATH OF DIOCESAN SUPERINTENDENT

His associates in supervisory work and his many friends were deeply grieved to learn of the death on May 4 of Rev. A. V. Garthoeffner, Superintendent of Schools, Archdiocese of St. Louis. Although Father Garthoeffner had been in ill health for over a year, his youth and apparently vigorous constitution were expected to overcome the ravages of the malady to which he succumbed. He was called to his reward at the age of forty-three years, when the great work for which he planned and labored was only beginning to show the results he anticipated.

Father Garthoeffner was a native of St. Louis. He received his classical education at St. Francis' Seminary, Milwaukee, and his theological training at Kenrick Seminary, St. Louis, where he was ordained to the priesthood June 12, 1896. In 1910 he was appointed the first superintendent of schools for the archdiocese and until stricken with illness devoted himself whole-heartedly to the tasks of his office. To him was largely due, among other notable achievements, the successful organization of the Catholic high schools in the city of St. Louis. This was, however, but one phase of his manifold activities in behalf of better organization in the school system.

In the Catholic Educational Association, Father Garthoeffner

will be remembered as an active worker especially in the Parish School Department. He held office in the Superintendent's section and in recent years was identified with every movement looking toward the more unified conduct of Catholic superintendent's work in the dioceses of the country. His generous co-operation in every good work, his enthusiasm for the Catholic cause were as conspicuous in these general gatherings as his zeal in the diocesan system for which he spent the best energies of his short life.

NEW BUILDING AT SISTERS COLLEGE

A new House of Studies is being erected on the grounds of the Catholic Sisters College, Brookland, D. C., by the School Sisters of St. Francis, of Milwaukee, Wis. The present Superior General of this Community is Rev. Mother M. Alfons and the Spiritual Director is the Very Rev. J. H. Theisen.

On March 22, ground was broken for this new domicile, which is 84 by 35 feet in dimensions, two stories in height, with additional basement and attic. The entire building except the basement which is concrete, is constructed of hollow tile and is to be covered with stucco. Next to the Anthony Brady Memorial Hall this is the largest building on the grounds. It contains twenty-four private studies, besides a chapel, which accommodates twenty-four persons, a vestry, a medium sized parlor, a large community room, a library and a bathroom on each floor including the basement. Connected with the first floor are two verandas and with the second floor two large sleeping porches.

Great progress has been made during the month of May. The building is now under roof and the rough floors have already been laid. For the last three or four weeks the carpenters, plumbers and electricians have been working simultaneously. Unless unforeseen delays occur, the new House of Studies will be completed by the first of August.

NATIONAL EDUCATION ASSOCIATION

The 1917 meeting of the National Education Association will be held at Portland, Ore., from July 7 to 14. According to preliminary announcements, the ideas around which the programs of the general sessions will center are Preparedness, Nationalism, and Patriotism. Speakers representing various phases of educational work will show particular types of training tending to the

development of these fundamental virtues. A considerable number of speakers representing business and political life will make their contributions to the same general topics. Speakers who have definitely accepted invitations to appear upon the program are Mrs. Alexander Thompson, of Dallas, Ore.; Commissioner P. P. Claxton, Washington, D. C.; Mrs. Anna Y. Reed, Seattle, Wash.; Commissioner E. O. Sisson, Boise, Idaho; President Henry Suzzallo, Seattle, Wash.; E. B. Piper, Editor, *The Oregonian*, Portland, Ore.; Cora Wilson Stewart, Chairman State Commission on Illiteracy, Frankfort, Ky.; W. J. Kerr, President, Agricultural College, Corvallis, Ore.; Gov. Ernest Lister, Olympia, Wash.; Ella Flagg Young, Chicago, Ill.; T. L. Campbell, President, State University, Eugene, Ore.; Josephine Corliss Preston, State Superintendent for Washington; and T. W. J. Newbill, State College, Pullman, Wash. Preliminary to the Thursday evening meeting there will be a public admission of a class of one hundred foreigners to citizenship. The regular exercises will be carried out by the Circuit Judge who will hold a session of his court in the auditorium for this particular occasion.

The Department of Kindergarten Education will center one of its sessions on the topic, "The Kindergarten as an Organic Part of Every Elementary School," with discussions from the viewpoint of college president, city superintendent, school principal, grade teacher, kindergartner, physician, and psychologist. Some of the speakers are President Suzzallo, of Seattle, Wash.; Associate Superintendent Shallow of New York City; Superintendent Shiels of Los Angeles; Dr. Caroline Hedger of Chicago; and Rudolph Archer, Valley City, N. D. The round table will be devoted to a discussion of practical kindergarten problems in connection with games, stories, handwork and materials. A joint session will be held with the Elementary Department, at which time there will be presented moving pictures and slides illustrating various kindergarten and elementary school activities with platform class demonstrations of first-grade work.

The Department of Elementary Education will treat of the "Principals of the Progress in Education" with the fivefold division—The Philosophy of Modern Education, the Science of Teaching in the Modern Normal, the Experimental School, The Enfranchised Woman Teacher, The Public School and the Nation in 1917. At its second session the topic will be "Practice in Progress in

Education" with the fivefold sub-division—The Democratic Trend in School Administration, The Problem of Supervision as it relates to the Art of Teaching, New Ideals in City Schools, New Ideals in Rural Schools, The Democratic Significance of Recent Educational Movements in the Community.

The sessions of the Department of Special Education will present contributions by recognized experts in the several lines of the department; interests, not only on tested, but as well on desirable policies of organization and methods of teaching children. In conformity with the Association's emphasis on National Preparedness, the department will, among other features, lay stress upon the necessity of more adequate preparedness of teachers for special children of all sorts.

The Department of Secondary Education will present the following topics and speakers: "The Intermediate School or Junior High School," Superintendent A. C. Barker, Oakland, Cal.; "The Junior College or the Six-Four-Four Plan," Superintendent Frazier, Everett, Wash.; "The Evening High School, Its Needs and Possibilities," Assistant Superintendent W. M. Osbourn, Tacoma, Wash.; "Conservation of the Teacher," Prof. C. E. Rugh, University of California; "Conservation of the Pupil," Principal Geo. C. Jensen, Elco, Nev.; "The Girl Problem in the High School," Elizabeth Rowell, Advisor of Girls, Broadway High School, Seattle, Wash.; "The Responsibility of the High School for American Ideals," President A. H. Reinhardt, Mills College, Oakland, Cal.

The Department of School Hygiene will present the following topics and speakers: "Sanitation of the Rural Schoolhouse in Oregon," M. L. Pittman, Normal College, Monmouth, Ore.; "Getting Results in Medical Inspection," Ira C. Brown, Medical Inspector, Seattle, Wash.; "A State Program for School Health," Horace Ellis, State Superintendent of Schools for Indiana; "The Tacoma System of Health-Supervision," E. A. Layton, Medical Inspector, Tacoma, Wash.; "Preventive Medicine in the Schools," N. K. Foster, Medical Inspector, Oakland, Cal.; "Physical Training versus Athletics," Charles H. Hunt, Director, Physical Training, Lewis and Clark High School, Spokane, Wash.

Speakers for the program of the Department of Physical Training already secured are O. M. Plummer, of Portland, Ore.; William T. Foster, Reed College, Portland, Ore.; John H. Finley, Commis-

sioner of Education, Albany, New York; A. C. Strange, Superintendent of Schools, Baker, Ore., who will speak on "Preparedness Based on Physical Training;" C. R. Frazier, Superintendent of Schools, Everett, Wash., who will speak on "What Should Be the Outcome of Physical Training in the Public School;" Christian Brocar, Supervisor of Physical Training, Public Schools, Spokane, Wash., who will speak on "More Corrective Work in Special Lines in the Grades." There will also be an open-air demonstration on physical training and playground work.

The Department of Science Instruction will discuss "Reorganization of Science Courses to Fit a Three-Year Intermediate High School;" "The Natural Aid which the Proper Instruction in Scientific Facts, Thinking and Application Can Lend to Instruction in Preparedness;" "The Training of Science-Teachers." It will also hold a joint session with the Department of Vocational Education and Practical Arts, the program centering around the topic "The Legitimate Vocational Content of the Intermediate High-School Course; The Extent to Which Correlated Instruction in Practical Arts and Sciences Can Vitalize the Work."

The Department of Rural and Agricultural Education will present the following topics and speakers: "A Program for Rural School Education in the State," Thomas E. Finegan, State Department of Education, New York, and C. G. Schulz, Superintendent of Public Instruction, Minnesota; "Teacher-Training in Its Relation to the Teaching of Agriculture as a Practical Art," Z. M. Smith, State Department of Education, Indiana, and John M. Munson, State Department of Education, Michigan; "A Typical Case of Rural Education," Illustrated, John A. Doelle, Superintendent of Schools, Houghton, Mich.; "Results Achieved in Secondary Agriculture and the Methods Pursued in Actual Practice," H. H. Goddard, State Department of Education, Wisconsin. The round-table discussions will center on "The Provisions of the Smith-Hughes Bill as Related to Agriculture and Home Economics" and "The Relation of the Rural School to the Problems of Nationalism."

The Department of School Administration will be addressed by the following members of Boards of Education: Wm. Piggot, Seattle, Wash.; Mrs. Waters, Los Angeles, Cal.; Frank B. Wiley, New York City; Steven Knight, Denver, Colo.; Mae Snow, Minneapolis, Minn.; and Jacob Loeb, Chicago, Ill.

The general question of schoolhouse architecture will be discussed by Frank Irving Cooper, Boston, Mass.; W. B. Ittner, St. Louis, Mo.; C. B. J. Snyder, New York City; and J. J. Donovan, Oakland, Cal. Addresses will also be given by President Robert J. Aley; Dr. Caroline Hedger, Chicago, Ill.; Commissioner J. H. Finley, Albany, N. Y.; and President Wm. T. Foster, Portland, Ore. The usual luncheon in honor of the president will be given under its auspices.

The Library Department will devote its first meeting to a discussion of "Dramatic Interpretation of Literature" and its second meeting to the "Problem Method of Instruction and Its Probable Correlations in Library Service and Administration." In addition to these general sessions, there will be a meeting for the presentations of the reports of the various committees of the department.

The Department of School Patrons will present as speakers, among others, Bishop Walter P. Sumner, Portland, Ore.; Ella Flagg Young, Chicago, Ill.; State Superintendent Mary C. C. Bradford, Colorado; W. B. Owen, Chicago, Ill. A round-table will be held on the question of "Vocational Supervision" with Mrs. A. W. Moore, Chairman of the Vocational Supervision Committee, presiding.

The Department of Classroom Teachers will have as a general topic of its first session, "Essential Factors in Educational Preparedness." This will be discussed under the following subheads: Moral and Physical Values versus Academic Standards of the Classroom, Vocational Guidance, Organization among Teachers as Related to National Preparedness.

At the second session the following topics will be presented: The Educational Trend as Seen in the Demands Made by the Public on the Teacher and the School, What the Teacher Should Demand of the Public, The Effect of the Teacher's Work on the Organization of the Junior High School, Art in the School Environment, The Immeasurable in Teaching, Departmental Teaching and Its Effects on the Teacher's Ideals, Relation of the Special Teacher to the Class Teacher, The Education of Girls, The Future of Teachers' Salaries.

The Department for the Promotion of a Wider Use of Schoolhouses was established at New York and will hold its first meeting at Portland. The following topics will be discussed by experienced speakers: The Education of the Adult, The Schoolhouse

and the Neighborhood, The Schoolhouse as a Public Forum, The Schoolhouse as a Laboratory for Citizenship, The Schoolhouse and Recreation, The Schoolhouse as a Place for Political Meetings, The Schoolhouse as a Musical Center, Activities in the Schoolhouse Illustrating Democracy.

Organizations Meeting with the N. E. A.

The League of Teachers Associations will hold its fifth annual convention, with headquarters in Room 481, Hotel Multnomah. Reports of the standing committees on membership, press, legislation, social and economic status of teachers will be presented, as well as reports of special committees on pensions teachers' tenure, teachers' recreation, advisory councils, exchange of teachers and county unit. The principal address of the meeting will be given by Carroll G. Pearce, President, State Normal School, Milwaukee, Wis.

The National Council of Primary Education will serve luncheon following the morning meeting of the Elementary Department, in connection with which there will be an informal discussion.

The Classical Association of the Pacific States will hold a meeting for the discussion of problems relating to the teaching of Greek and Latin and to enable teachers of the classics from various parts of the country to become acquainted. This Association is one of the four Associations of classical teachers among which the territory of the United States is divided. It cooperates in the publishing of the *Classical Journal*. The sessions to be held at Portland will constitute a special meeting of the Association as a whole.

Arrangements for holding modern language conferences similar to those held for the first time in New York last year are being made. The program will consist of papers by eminent teachers of modern languages and of round-table discussions of practical pedagogical questions.

The National Federation of College Women will hold its fourth biennial in connection with the meeting of the N. E. A., with headquarters at the Multnomah. All college women attending the Education Association meeting are invited to register and participate in the convention. The program which is being prepared includes reports from clubs concerning their activity, symposiums, addresses, musical programs, and other features. The

Federation is emphasizing three big movements this year, namely, Better Films, Vocational Bureaus, Scholarship Loan Funds, and the best authorities in the United States will talk on these subjects, and the national chairmen will report the progress which has been made.

Besides the organizations named the following societies will hold meetings at Portland: American Home Economics Association; Conference on Extension Education; School Garden Association of America; National Council of Teachers of English; Federation of State Education Associations; Conference of Deans of Women; Congress of Mothers and Parent-Teacher Associations.

CHURCHMAN AND EDUCATOR

The memory of the Most Rev. James Hubert Blenk, D.D., Archbishop of New Orleans, who died April 20, will long survive in Catholic educational circles not only of the bereaved archdiocese but of the country. The late Archbishop who was a member of the Marist community began educational work as a professor in Jefferson College, St. James Parish, Louisiana, and was for a number of years president of the institution. Although subsequently engaged in administrative affairs as pastor of Holy Names Church, Algiers, and as auditor of the Apostolic Delegation to Cuba and Porto Rico his educational services were many and notable. As Archbishop of New Orleans the welfare of Catholic schools was one of his chief interests and concerns.

At the invitation of Archbishop Blenk, the Catholic Educational Association held its 1913 meeting at New Orleans. The success of that meeting was generally attributed to the enthusiasm and inspiration aroused by the Archbishop himself. For many years he was an active trustee of the Catholic University of America. A late number of the *Bulletin* of the University contains the following tribute to him:

"By the death of Most Rev. James Hubert Blenk, D.D., Archbishop of New Orleans, on April 20, the Catholic University loses a beloved and efficient Trustee, a loyal friend and a generous benefactor. The sympathies of the University go out to the clergy and the people of Louisiana for the loss of their great-hearted shepherd, and most active and eloquent leader. He was ever devoted to the interests of the Catholic University, and in season and out insisted on its importance to the cause of Catholic

education. His own scholarly training, profound learning, and long experience as a pastor of souls added a unique value to his, advocacy of the University's calling and work in our American Catholic life. God send his widowed clergy and people a successor in every way worthy of him and of the traditions of this great diocese. May he rest in peace!"

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The National Conference of Catholic Charities is eager to collect records concerning activities of all Catholic relief organizations during the present national emergency. Societies and heads of Institutions which engage in any form of social work are expected to do their full share in anticipating problems of civil and military relief and to cooperate as circumstances may require with related efforts in this field. It is important for our history to assemble records which will show the patriotic response of Catholic organizations to this call of our country. Copies of Resolutions adopted and accounts of meetings, addresses and of all arrangements made separately or in conjunction with other civic bodies should be gathered, classified and preserved for the use of the historian. Officers of organizations and others interested in social work are urgently asked to send information to the National Conference of Catholic Charities, Catholic University of America, Washington, D. C., in order that this may be done. Neglect of this thoughtful service will rob the Church of a golden opportunity to show to the world the spirit of her benevolence in its incomparable splendor.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

A Lily of the Snow, Scenes from the Life of St. Eulalia of Merida, by F. A. Forbes. New York: The Encyclopedia Press, 1916. Pp. 46.

This little play, intended for school use, will bring the children back to a realization of Catholic life in Spain in the year 303, and teach them something of the faith and fervor of the martyrs.

The Doctrine of Formal Discipline in the Light of Experimental Investigation, by Nellie P. Hewins, Ph.D., Pd.D. being No. 16 of Educational Psychology Monographs. Edited by Guy Montrose Whipple. Baltimore: Warwick & York, 1916.

There has been much discussion in recent years concerning the value of formal training. One school of educators rely even to the present time almost wholly upon the pupil's ability to transfer the training received in one branch to any other line of thought and conduct along which such transfer might prove helpful in after life. Another school of thinkers deny totally this contention and essay to prove on theoretical grounds that the transfer, if made at all, is practically negligible in amount. To their mind education must be for definite concrete situations and any discipline that does not so shape the mind and character is not worthy of the name. The solution of the question evidently lies within the field of educational psychology, and more or less experimentation has been undertaken to determine where the truth of the matter lies. The difficulty with these experiments, or one of the difficulties of them, lies in the fact that the minds experimented upon in the psychological laboratory are usually adolescent or adult, whereas the matter is of great importance in dealing with younger children. The present monograph undertakes to present the case through a series of experiments made in the classroom upon little children. The results found by the author are in opposition to the current view, which seems to be about to receive a thorough trying out by the experiment at Columbia University under the supervision of the General Education Board. The author, in concluding her work, says: "Feeling that the balance of argument and scientific proofs were against

formal discipline when this investigation was begun, I am forced by the results obtained to admit that from this experiment the proof seems to be on the affirmative side."

The General Value of Visual Sense Training in Children, by Chang Ping Wang. Baltimore: Warwick & York, 1916. Pp. vii+85.

This monograph deals also with the transfer of formal discipline as revealed by classroom experiments. Dr. Wang is a Chinese government student at the University of Michigan. His work has a direct bearing on the value of sense training such as that insisted upon in the Montessori system. The results obtained by Dr. Wang are in favor of the transfer. In his conclusion the doctor says: "Our experiments seem to indicate that the amount of transfer depends upon two factors, namely, purposeful application of method and the efficiency of the method applied."

A Point Scale for Measuring Mental Ability, by Robert M. Yerkes, Assistant Professor of Comparative Psychology, Harvard University, and Psychologist to the Psychopathic Hospital, Boston, and James W. Bridges, Lecturer in Psychology, University of Alberta, and Rose S. Hardwick, Instructor of English, Boston School of Physical Education. Baltimore: Warwick & York, 1915. Pp. 218. Cloth, \$1.25.

This is an account of a new method of measuring mental ability which, unlike the Binet Scale, makes use of a single series of tests and gives credit for response according to merit. The method is called the Point Scale. It was developed at the Psychopathic Hospital, Boston, and the book records the results of its application to about eight hundred normal and two hundred defective or psychopathic individuals. The authors contend that "the method has proved itself markedly superior to the Binet-Simon Method in a variety of respects, and the authors of this book, encouraged by the success of the method, are engaged in the development of a universally applicable Point Scale which shall enable the examiner to express in simple formula the mental capacity, affective as well as intellectual, of the individual."

The Psychology of Drawing, with Special Reference to Laboratory Teaching, by Fred Carlton Ayer, Professor of Education, University of Oregon. Baltimore: Warwick & York, 1916. Pp. ix+186.

The scope of this volume is thus stated in the opening paragraph of the preface: "This book represents the results of a study of drawing as a device in laboratory teaching which has included a survey of the existing literature of the psychology of drawing. An attempt has been made to characterize the chief contributions to the psychology of drawing and to organize the results of the important studies in such a manner as to afford students of the various aesthetic, economic and scientific aspects of drawing a specific point of departure."

On the Art of Writing, by Sir Arthur Quiller-Couch. New York: G. P. Putnam's Sons, 1916. Cloth, 302 pages; \$1.50 net.

These interesting pages reproduce, with a very few corrections and additions, the lectures which the editor of the "Oxford Book of English Verse" delivered in the University of Cambridge in 1913-1914 as King Edward VIII, Professor of English Literature. As the title suggests, they do not constitute a text-book, and the term "Writing" is interpreted liberally. Verse finds place of equal importance with prose; there are two chapters "On the Lineage of English Literature," and two others on "English Literature in Our Universities." In addition there is an "Interlude: On Jargon," a delicious interval which alone would recommend the book even though it lacked other merit. However, it is rich in that last-named quality, because of the freshness and frankness of the criticism, and the pleasant informality of the utterance. It is the sort of book that the teacher of English likes to keep by him and dip into, for the comfort and the friendly help he finds there.

The lecturer's program was founded on the premise that "the Art of Writing is a living business." "It amounts to this—Literature is not a mere Science, to be studied; but an Art, to be practised. Great as is our own literature, we must consider it as a legacy to be improved. Any nation that potters with any glory of its past, as a thing dead and done for, is to that extent

renegade. If that be granted, not all our pride in a Shakespeare can excuse the relaxation of an effort—however vain and hopeless—to better him, or some part of him.”

In his Inaugural, Sir Arthur lays down the principles by which he is to be guided: (1) In studying any work of genius begin by taking it *absolutely*, i. e., “with minds intent on discovering just what the author’s mind intended;” (2) Study such definite beauties as we can see presented in print under our eyes, always seeking the author’s intention, and eschewing general definitions and theories through the sieve of which the particular achievement of genius is so apt to slip;” (3) English is a living language and “therefore to be kept alive, supple, active in all honourable use. . . . Let us strive, each in his little way, to adorn it.” He insists upon the necessity of *practice* in writing, and specifies four qualities of style as the goal for all self-improvement. We should seek *appropriateness*—observe the occasion and write or speak accordingly; we should seek *perspicuity*—the first aim of speech is to be understood, to present thought clearly; we should seek *accuracy*—in Newman’s words “a certain unaffected neatness and propriety and grace of diction may be required of any author, for the same reason that a certain attention to dress is expected of every gentleman;” we should seek *persuasiveness*—it is the aim of all the arts, to persuade our fellows to listen to our views and attend to what we have at heart. As the most charming and perfect example of these virtues in English prose, the lecturer names Cardinal Newman and his “The Idea of a University,” saying of it in justified enthusiasm: “the book is so wise—so eminently wise—as to deserve being bound by the young student of literature for a frontlet on his brow and a talisman on his writing wrist.”

Sir Arthur believes, too, in the assiduous practice of verse. “For my part I have a great hankering to see English literature feeling back through those old modes to its origins. I think, for example, that if we studied to write verse that could be really sung, or if we were more studious to write prose that could be read aloud with pleasure to the ear, we should be opening the pores to the ancient sap; since the roots are always the roots, and we can only reinvigorate our growth through them.” There is much more of this interesting—and sound—theorizing in the lectures, and there are so many passages we would like to quote

because they support our own convictions! However, we must not yield to temptation farther than to agree with the lecturer, in the chapter "On Style," that "generally, it is better to err on the side of liberty than on the side of the censor." For, as Sir Arthur declares in the "Interlude: On Jargon,"—"the style is the man, and where a man's treasure is there is his heart, and his brain, and his writing, will be also."

THOMAS QUINN BEESLEY.

"My Unknown Chum," by "Aguecheek," with a Foreword by Henry Garrity. New York City: The Devin-Adair Co., 1916. Cloth, 378 pages, \$1.50 net.

It is many and many a book one reads, these days, without ever experiencing the old thrill of the forbidden, and unforbidden, fruit on the shelves of the household library. It has remained for "My Unknown Chum," by one nameless "Aguecheek," to strike the chord, now seldom touched, by which Washington Irving in his "Sketch Book" won our youthful imagination with that mellow philosophy and mellow diction which still retains our mature allegiance.

The book itself is somewhat of a mystery. In a Foreword, by Mr. Garrity, the President of the Devin-Adair Co., it is explained that the title "My Unknown Chum" was given to the work by Mr. Garrity himself in place of the original "Aguecheek"—the obscure pen name of its modest author. Because the book had been best of comrades, "the joy of youth and the consolation of riper years," Mr. Garrity christened it affectionately "My Unknown Chum." Though its pages have been written these many decades, some of them read as if penned yesterday. Indeed "Aguecheek" was so keen-sighted a traveler that his observations of the people and the states-policy of the nations now engaged in the great war take on the guise of prophecy.

"Aguecheek" was a traveler who fared forth from Boston Harbor, one bright May morning, a generation ago, for a long holiday on the continent. From the hour when he goes aboard the packet ship to be shut in for days with a strange and seasick company while Neptune is disporting, through the pleasant, sunshiny months of his wandering in the parts of Europe with which you are most familiar, you gradually grow more and more

certain that you must have written the book yourself, so truly does "Aguecheek" portray your own feelings and emotions—carefully concealed from your very conventional friends—when visiting the old-world marts of trade and standing on the background of long ages of history. "Aguecheek's" absorption in the atmosphere of antiquity and historic associations of Rome, from the countless thousands who have trod her streets and wet her pavements with blood, to the wonder of her art and her laws which have influenced the world ever since Aeneas settled in Latium, tends to soothe your vanity and restore your self-respect when you recall your extreme irritation at Aunt Maria's (the companion of your travels) incessant question—"How many miles is it to the next town?"—and her terrible ineptitude at the awful moment when the lions were about to spring upon their Christian victims in the moonlit, ghostly arena: "How many square feet of stone did you say made up the Coliseum?"

Home again in the United States, "Aguecheek" discourses delightful commentaries, ripe with wisdom and humor, on the great adventure of being "Hard Up In Paris," on "Boyhood and Boys" and "Girlhood and Girls," on "The Old Cathedral of Boston, on "The Philosophy of Life" and "The Philosophy of Cant" and "The Philosophy of Suffering," while you hail him with a shout of joyful surprise as a new-found friend when he expresses, in "Shakespeare and His Commentators," your own long-cherished aspiration:

"It was a favourite wish of the beneficent Caligula that all mankind had but one neck, that he might finish them off at a single chop. It would ill comport with my known modesty, were I to lay claim to anything like the all-embracing humanity of the old Roman philanthropist; but I must acknowledge that I have frequently felt inclined to apply his pious aspiration to the commentators on Shakespeare."

Though "Aguecheek" says in one of the essays that he is not a member of the Catholic Church, nevertheless one seldom meets with more fair and reverent homage done to the faith and courage of the early martyrs, and with greater comprehension of the respect the Church pays to her saints and heroes. "Aguecheek" has no patience with the modern spirit of irreverence which sees only something to ridicule in the simple faith of the peasant, and yonl humbug in the elaborate ceremonies of ritual. He senses the

underlying shallowness of such scoffers, and with the true insight of the philosopher realizes the harm such theories and such lack of faith do to the individual and to the nation, a harm which Europe today is only beginning to realize in her Pentecost of calamity.

Truly "Aguecheek" is a book to make your chum and the companion of your rarer hours, a chum who will always respond to your mood and to your thought, a chum who can understand and share your dreaming, a chum who is in the world and yet unworldly, who can treat with you unselfishly because he loves you and is faithful to his trust. "Aguecheek" will comfort you when you are tired, and he will make merry with you when you are gay, for whether you are frolicsome or fatigued he never lets you forget that the Sun is shining upon and purifying the dust and grime of the Streets of Life. THOMAS QUINN BEESLEY.

The Insurrection in Dublin, by James Stephens. New York: The Macmillan Company, 1916. Cloth, 148 pages. \$1.25.

It is a rare and almost unique event when a poet and man of letters records, on the very spot where it is taking place, his impressions of a pathetic insurrection whose leaders are his fellow-men of letters, and poets likewise. Such a record is this book by the Dublin poet and novelist, set down day by day during the Insurrection in Easter Week, and published—"a hasty impression of a most singular time"—without any emendation. The picture stands as it was first painted, with all its colors fresh and vivid, its execution quick and vigorous under the stress of emotion, its design informal, and its significance unmistakable. It is one of the most interesting documents of the Insurrection that has come out of Ireland to America.

The Dublin of Insurrection Week was a most astonishing place, as Mr. Stephens saw it. It was a city isolated—in a state of tension and expectancy, rather than of excitement. It was, for the non-combatants, a city of much personal discomfort—there was no bread, no milk (and presently no meat), there were no trams, no mails, no newspapers. The battling between the Volunteers and the forces of the Crown was an affair almost of grim, desperate *silence* and waged from within doors and from roofs and house-tops. Meanwhile there were people in the streets, laughing and

chatting; there was gaiety in the air, as well as sunshine. There was so much death that the fear and the importance of death had dwindled, and all but vanished. Always there was the sound of firing, and at night there was a pillar of fire where Sackville Street had been, while in the morning the green and white and orange flag of the Republic still floated staunchly in the breeze. There came an hour when there was no more firing, and the flag disappeared; and then there ensued executions which even the executioners must in their hearts deplore. So it was ended—perhaps it was only begun. Perhaps subsequent developments have sown seeds of more hatred than centuries can root up, seeds whose harvest no man can prophesy!

There were two very unusual aspects of the uprising, as Mr. Stephens observed it—there were no informers and it was all very sudden, while the actual battles were fought out in a silence made only the deeper by the contrasting racket and roar of rifles, machine guns, and artillery. Into the causes of the Insurrection the eye-witness goes only so far as the limitations of his journal permitted. His judgment of John Redmond, and his estimate of Redmond's share of the responsibility for provoking the revolt, are hardly accurate or fair. He is, on the other hand, entirely right when he asserts that certain traders and politicians have been as much enemies to England as they have been to Ireland. In his opinion there are two Irish questions, the first of which arises from Ireland's desire to control her national life, and a second which is raised by religious differences of the most radical kind. He places upon the extreme wing of the Unionists the responsibility for most of the discord and unsettlement, although he declares that the South is in some degree to blame since she made little effort to promote any comprehension of her purposes and motives in the North. Mr. Stephens assesses at its proper value the influence in Irish politics of Ulster's economic dependence upon England, and charges England in her turn with a lack of that political imagination which long ago might have secured a lasting peace. His intimate portraits of some of the leaders of the Insurrection disclose unusual and attractive personalities, particularly that of Padraic Pearse, headmaster of St. Enda's School, poet, republican, and leader of high enterprises. Pearse's great adventure is ended, now, and the Volunteers are dead or in exile. For Ireland, however, the great adventure has only just begun.

THOMAS QUINN BEESLEY.

The Art of Accompanying, by A. H. Lindo. New York: G. Schirmer, 1917. Price \$1.25.

Accompanying is a very distinct department of the study of music, so much so that it has become a study apart from all other musical activity, and musicians of great ability prepare themselves in a special way, to become masters of this particular art. Formerly, the only requirement was ability to play the piano or organ in an intelligible manner. Nowadays a very different state of affairs exists. Ability to play and transpose is the very minimum requirement of a good accompanist. According to the author of this work, the accompaniment to a song should be memorized so that the player need glance at the music only now and then, but on the other hand, give all attention, to the artistic and expressive support which is required for the singer. The work treats the subjects of sight-reading and transposing arise from operas, oratorios, folk-songs, instrumentals solos, ballads, musical recitations, etc. One thing the author insists upon, in order to become an artistic accompanist and that is, thorough musicianship, a quick perception, ability to meet emergencies, that may arise in the rendition of the song or solo, a knowledge of the various styles of music, an intimate acquaintanceship with the peculiarities in the singing or playing of the soloist. The author well says: "A salient characteristic of the classical song is that its interest starts, with the first notes of the opening symphony, and continues till the last note of the final symphony. . . . The standard classical songs, should be studied as thoroughly and as frequently by the accompanist, as by the vocalist." The art of accompanying is a most important study, and this work treats it in an authoritative as well as in an instructive and entertaining manner. It should be in the hands of every one who has much accompanying to do, especially the organist whose principle work is that of accompanying. This work is practical, new and distinctive. It presents the matter most thoroughly and will greatly aid one who is interested in this particular department of musical endeavor. It will convince one that the art of accompanying is something more than to be able to play moderately difficult compositions. It will greatly aid music teachers in giving instruction to pupils, thus impressing upon them, that accompanying is a distinct part of their musical education, and not something to be treated lightly. How many organists, otherwise fine performers on the organ, are

very poor accompanists? Yet the great bulk of their work is that of accompanying. They above all others should make a particular study of this particular department of music, and here is a work which will greatly aid them in becoming good accompanists.

F. JOSEPH KELLY.

The Wild Rose. Operetta for Ladies' Voices in two acts. Written by Edith M. Burrows. Music by W. R. Hubert. New York: J. Fischer & Bro., 1916. Pp. 65. Price, 75 cents, net.

Charter Oak. Musical Play for Boys. Book by Edith M. Burrows. Music by Edw. Johnston. New York: J. Fischer & Bro., 1916. Pp. 37. Price, 60 cents.

The teachers of our Catholic schools are often at a loss to find something appropriate and worth while, that would do credit to their children, when they are called upon to appear in public performance. So much that is frivolous, unsuitable and unfit is published today, that it is difficult to select that which would meet all the demands made upon it for proper public performance. In these two musical works, we have something well adapted to a class of Catholic boys and girls of our upper grades. Of course, a great deal depends upon the characters who act the parts, but the plays themselves are simple and easily worked out. There should not be a dull moment in them, from the beginning to the end, if the parts are well apportioned. The music is of high order and the choruses are bright and lively. It is difficult to find musical plays, that have just the right qualities, and that are suitable for our Catholic schools, but these can be truly recommended for examination, by our Catholic teachers who want something that will exactly answer their purpose. The Operetta for Ladies' Voices is written for twenty-eight characters and chorus. Sixteen of these characters take a very active part. In the musical play for boys, we find nine characters, that take an active part, with a chorus of as many as the teacher may see fit, to take the parts of assemblymen, towns-people, etc. The music of both of these plays is well within the range of girls' and boys' voices, and is of a difficulty easily mastered by children in the higher grades of our Catholic schools. It is neither frivolous, nor on the other hand, is it too serious and deep for children in their teens. Both

of these plays are worthy of the careful consideration of our Catholic teachers. Both of them are just the right length, not so short to be taken lightly, and not so long as to become tiresome. The scope of either play is not beyond the ability of the well-trained school boy or girl. The composers of the music have avoided the mistakes so often made in children's songs, namely, the use of strange intervals and progressions to which the ears of the children are not accustomed. Directions for costuming and stage management accompany the plays. They are plays that can be recommended for examination by our schools and academies.

F. JOSEPH KELLY.

Hand-book for the Catholic Choir, compiled and edited by Eduardo Marzo. Boston, 1916: Oliver Ditson Company, 150 Tremont St. Pp. 152. Price, \$1.00.

This admirable work is in every way worthy of the title it bears. It will meet the needs of those choirs, especially in small places that cannot attempt music of too difficult a nature. The entire collection is simple to sing, and at the same time the music is very devotional and church-like. Prominence has been given to Gregorian Chant, in modern notation, nine of the twenty-five selections being of this style of music. It is one of the many advances to make for real church music and the study of Gregorian melodies. The selections in modern music are all dignified and appropriate, and show a scrupulous regard for the *motu propri* of Pope Pius X, of happy memory. It will be a worthy addition to the library of any church choir and will answer the needs of the average choir for such services as High Mass, Requiem Mass, Vespers and Benediction.

F. JOSEPH KELLY.

Fischer's School Songs, for all grades. New York, J. Fischer & Bro. Bible House, 1916. Series 17. Pp. 11, each series. Price, per series, 5 cts.; per hundred, \$4.00.

The attention of our Catholic Schools is called to this series of School Songs of which seventeen numbers have appeared up to the present time. These songs are printed in series for unison voices, two and three part choruses, and are made up of sacred and secular songs, most of which are of the highest order. Any

of the unison choruses could be taken up after the children have completed "Music First Year," of the Catholic Educational Series, published by the Catholic Education Press, Washington, D. C. After the foundation correctly laid by the principles contained in this admirable work, the songs of the different series of Fischer's School Songs could be easily mastered. In fact, these songs could form supplementary study. The price fixed is a low one, so that each child in the class could have its own copy of the songs. The selection of songs has evidently been made with the greatest care, and although not all are of the same grade of difficulty, the judgment of the teacher will easily tell her how they are to be graded. The pamphlets of this series ought to appeal strongly to the teachers of our schools.

F. JOSEPH KELLY.

Masses. Mass in honor of St. Ciro. Unison. E. Bottigliero. Pp. 24, 1917. Missa in hon. Nominis Mariae. Two Voices. I. Mitterer. Pp. 20, 1916. Bible House, New York: J. Fischer & Bro. Price, Score, 60 cts., Voice Parts, 25 cts.

These two masses, just from the press, will be welcomed by teachers who are interested in having children sing music worthy of our churches and of the Holy Sacrifice. They are well within the limits of the ordinary children's choir. Indeed, a well-trained choir need not feel that either of these compositions are too easy for them. The music is of a lofty character, and in every way corresponds to the ideas expressed in the Moto Proprio. I would call the attention of choir directors to the merits of these two masses. We should have more music of the same character sung in our churches. But, especially, I would call the attention of the teachers in our schools who have charge of children's choirs to them, as they are written in a style and within the scope of the ordinary child voice. Both of these masses will aid the cause of correct church music.

F. JOSEPH KELLY.

The Question as a Factor in Teaching, by John and Alice Hall, with an Introduction by F. M. McMurtry. New York: Houghton Mifflin Co., 1916. Pp. viii + 189.

The skillful use of the question is a key to advancement in any line of work, be it professional or commercial. To arouse one's

interest, to elicit one's attention can be accomplished in no better way than by the Socratic method. By presenting the various school subjects in the form of problems, the teacher asking only those questions which will direct the minds of the pupils toward the main points, constitutes a step forward in the art of teaching. Encouraging the pupils to ask questions is one of the many beneficial returns resulting from this mode of teaching. "*Fabricando fabri fimus*" is as true of the question as it is of any other phase of human activity. The teacher who has learned the art of questioning has caught the spirit of real education.

Every teacher, therefore, who has at heart the advancement and development of his charges should endeavor to employ this important factor scientifically. That is as an integral part of the teaching process and not merely as an appendage, which too frequently produces that unpardonable static type of pupil, which, present-day tests for standardization, are discovering in too great a number. When the teacher has acquired this art then he can render to the pupil the things that are his and through him to society at large. No book has yet appeared more practical to the teacher, earnest for improvement along this line, than this the latest volume of the Houghton Mifflin Pedagogical series. As Dr. McMurry says in his introduction, "This work deals with the question from the viewpoint of practice rather than theory. It contains such questions as the authors believe should be put in the teaching of certain well-known topics in various studies. It furnishes a concrete basis for studying the general rank of the question in instruction, its peculiar purposes and its desirable characteristics. It is a new treatment of general method and of a kind that is very much needed."

LEO L. MCVAY.

The Golden Key and Other Talks with the Young, by Rev. F. M. Lynk, S.V.D. Techny, Ill.: Mission Press, 1916. Pp. 63. Price, 12 cts.

Teaching religion and instructing in the catechism are as different as learning to eat and listening to lectures on dietetics. One is as distant from the other as the first stage of life's cycle is from the last. With children, the first brings results that are consoling, while the other produces effects as deadening as the waters of

the Salt Sea. When this truth has been comprehended by our teachers then will they be anxious to adopt the fourfold method of the Master and in their limited way achieve results as He did. Among the chief devices to be employed by the teacher when engaged in this most sacred task of teaching religion, the story holds a foremost place. How it can be successfully employed has been demonstrated by Father Lynk in this little brochure, entitled *The Golden Key*. The title is as significant as the method employed is suggestive. The booklet is neat in appearance, the type readable, the illustrations well-chosen and the stories selected are elements that will not only appeal to the child but will aid him in learning the secret, unlocked only by the Golden Key.

LEO L. McVAY.

Garica Moreno's Death, A Modern Tragedy in 5 Acts, Adapted
by Rev. F. M. Lynk. Techny, Ill.: Mission Press, 1917.
Pp. 78. Price, 25 cts.

Dramatization has already proved its worth as a factor in effective teaching. By it the mind of the child gains in strength of power and richness of content. Being as it is an aspect of the principle of expression, dramatization, if properly carried on fulfills the law of psychology, expressed in the classical axiom, "*Fabricando fit faber.*" Not only does this form of motorization contribute toward the effects above enumerated, but it likewise provides for that fuller appreciation of the characters and the truths, that constitute the field of knowledge. Through its aid the pupil relieves the scenes and events of history and fiction. The wrongs and the rights of a people, the joys of victory and the crushing pain of defeat become subjective experiences, with their consequent influence for betterment. History would be taught because caught, if those parts that lend themselves to dramatization, were so presented. In this volume, the first of a proposed series of historical plays, we have an excellent example or model. By such a mode of approach, the fifty years of Ecuador's internal history will be assimilated in a way that is unrealizable when only the objective attitude is taken. Moreover each pupil catches the spirit as well as the facts of this period of South American history, in a dynamic way; an effect that is too frequently unattained in our classes of history. Nor are the

pupils of our history department the only beneficiaries of this form of text-book.

The Techny series of Catholic historical plays, if the others equal in merit the first of the series, will undoubtedly be found useful in building up, as an educative and social factor, dramatics, in our colleges and parishes. The presentation of such a character as that of Garica Moreno cannot but have a wholesome effect on an audience. His civic integrity, his Christian manhood and his staunch loyalty to his Church and State are the right sort of models to be held up for imitation. This drama, moreover, is a silent yet most effective proof that a man is a better citizen when religion becomes a factor in his life. Would that the other two-thirds of our citizens could comprehend this truth.

LEO L. McVAY.

The Sacrament of Friendship, by Rev. H. C. Schuyler, S.T.L.
Philadelphia: Peter Reilly Co., 1916. Pp. 218.

The author of this volume needs no introduction. His name and his works are already well-known to his friends and these are countless. In this his latest volume Father Schuyler has done a real service to those, who love to spend a "Holy Hour" with their Friend and Saviour, before His earthly home, the tabernacle.

The plane of the book is indeed novel. The author has taken as the basis of this treatise, entitled "The Sacrament of Friendship," that awe-inspiring hymn, written by him, of whom Our Divine Lord Himself has said, "*Bene scripsisti de me Thoma.*" The present work, therefore, may be regarded as a commentary upon this majestic song to the Blessed Sacrament. The beauty and charm, as well as the warmth of feeling, which the author has injected into these pages can be appreciated only through a devout persual.

That we wish well to this unctious presentation of the principal truths concerning the Blessed Sacrament goes without saying. That the book will meet with success and will assist both priest and people in their devotional advancement cannot be doubted by those, fortunate enough to possess a copy.

LEO L. McVAY.

Dante, How to Know Him, by Alfred M. Brooks, Professor of Fine Arts, Indiana University. Indianapolis: The Bobbs-Merrill Co., 1916. Pp. vi+387.

The sixth centenary of Dante's death is to be celebrated in 1921, and as the date draws nearer the output of books dealing with the life and work of the great Florentine poet is increasing. The purpose of the present volume is to make some of the beauty and wisdom of the *Divina Commedia* accessible to many who are wholly unfamiliar with the poem or are kept from it by the reputed difficulties. To this end, the author, after some brief explanation of these difficulties turns at once to representative passages for the most part translated outright, but in some instances paraphrased or condensed. These passages aim to give the complete unfolding of the story together with its moral and philosophical significance. That some entire cantos are omitted from the *Inferno* while no entire canto is omitted from the *Purgatorio* or the *Paradiso* is justified by Professor Brooks on the ground that less of the *Inferno* is required to impress a new reader with an understanding of its essential character than is required to impress such a reader with the very different but not less essential character of the *Purgatorio* or *Paradiso*. Be this, however, as it may, Professor Brooks deserves our thanks for his efforts to bring Dante's masterpiece within easier reach of the general reader, and we are glad to welcome the present volume, which is enriched with a good reproduction of the well-known Grotto portrait of Dante.

PASCHAL ROBINSON.